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Sermons

MEMORY, WORK, AND ANTICIPATION.

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Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark.—PHIL. iii., 13, 14.

WE are conscious of very different emotions when we pass from the known to the unknown in the journey of life. When we complete a work in which we have been interested and which has taxed our strength to the utmost, to commence another, hitherto unattempted, only sure of this, that it will be an arduous one; or when we leave a home endeared to us by pleasant associations to enter upon another where all our surroundings and experiences must be changed, these transitions awaken feelings of a widely varying character. The pensive, retrospective thoughts suggested by evening, differ greatly from those which catch the freshness of the dew, the brightening light, and the invigorating air of morning. So too the most inconsiderate cannot but recognize the contrast between the emotions awakened by the dying year—season "for memory and tears"—and those which spring up to hail the New Year, when hope celebrates its birth and tells a flattering tale of coming joys.

There are times then which are appropriate both to memory and to anticipation—times when it is "greatly wise to talk with our past hours," and times when, forgetting the things which are behind, we should "reach forth toward those which are before."

The Apostle tells us in the text that this was *his* resolution. Then he reverses what is common in the lives of old men. With advancing years the tendency is to live more and more in the past. Youth is the season for hope, for enterprise, and active endeavor; old age for retrospection, rest, and patient waiting. This is natural for many reasons. One is that the longer men live and the larger the experience they have of what the world can do for them, the less they expect from it. They find that so many of their early anticipations were never realized, and, sadder still, that when the looked-for success and pleasures came, they did not bring the satisfaction which was promised. Then, too, having outlived the companions of his youth and having passed the period when new ties are readily formed, how natural is it that the old man should seek his solace in the recollections of the past, especially as it is one of the tenderest offices of memory to soften all that is painful in the review, so that in looking back upon his former life all of its more trying scenes seem to have faded, while the golden haze through which he looks magnifies and brightens what was dearest and best.

But the Apostle's view of life was not that of the worldling. He knew that if the experience of all that earth had to offer led to disappointment, it was just the reverse with the experience of the promises of God. He knew that they would be fulfilled, whatever else might fail, and that the expected good would not only come, but that it would bring with it a satisfaction even greater than was anticipated. And however fair the memories of youth, Paul knew that *his* golden age lay in the future, so that he could say, "forgetting the things that are behind and reaching forth unto those things which are before, I press toward the mark." Still we must not mistake his meaning or exaggerate the import of his words, as we are always in danger of doing when we try to interpret so intense and epigrammatic a writer.

He *could* not have meant that he literally forgot the past, for had he done so, both present and future would have been alike useless to him. The past is the sculptor, the ten thousand touches of whose chisel have given to our present lives the shapes they wear; it is the painter too that has colored these forms with every tint and hue they bear. All the influences that have made our actual characters what they now are came out of the past, just as the seed sown in earlier seasons, with their sunshine and rain, make the subsequent harvest. Were we to forget past knowledge, ours would be the ignorance of infancy; if past experiences were obliterated, our imbecility would be that of idiocy. If history is philosophy teaching by example, the erasure of the remembrance of the events of our own history would strip both philosophy and religion of the power to teach at all.

Moreover, it is fair to interpret an author by his own writings, and we have only to glance at those of the great Apostle to see how vividly he remembered "the things that were behind." Never did he forget the days when he was a "blasphemer, a persecutor, and injurious;" never was he unmindful of the time when he "obtained mercy," or of the grace which enrolled him, "less than the least of all saints," among those whose office it was to preach "the

unsearchable riches of Christ," and crowned him with the honor of becoming a "laborer together with God."

But what he evidently did mean was, first, that there was nothing in the memories of the past that tempted him to boast of his natural advantages, great as they were, or to rely on his services or sufferings, transcendent though they had been, as meritorious in the sight of God; and, second, that he would not measure the possible attainments of the future by anything acquired or performed in the past. In these two senses, at least, we may be sure that he forgot "the things that were behind."

I. In the very chapter from which the text is taken we have his own declaration that if any other man thought he had aught whereof he might trust in the flesh, he had more—and then follows his recapitulation of the superior advantages he possessed by lineage, early consecration, and national distinction. "But what things were gain to me, those I counted loss for Christ." And elsewhere he tells us of his toils and sacrifices. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Scourged, shipwrecked, in perils from countrymen and foreigners, in the city, in the wilderness, or the sea; in weariness, in watching, in hunger and thirst, in famine and cold and nakedness—what a catalogue is here! but the remembrance of these privations so patiently borne, of these "victorious agonies" so heroically endured, nay, even of his miraculous conversion, his splendid missionary triumphs, his transporting revelations, caught up to heaven as he was and permitted to catch some glimpse of its unutterable glories and some strains of its celestial harmonies—none of these grand memories of the distinguishing honors conferred on him or of his own transcendent services and sacrifices tempted him to rely on his own works and righteousness as the meritorious ground of his justification before God, or to cherish one hope of eternal life which was not based upon the foundation in which Jesus Christ was the corner-stone. He forgot the things that were behind in the sense that he would not permit them to minister to spiritual pride. He remembered them only to magnify the grace which had counted him worthy even to suffer in the cause of his Lord. And so he sums up all by saying: "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having my own righteousness, which is of the law, but that which is through the faith of Christ."

II. He forgot the things that were behind in the sense that he would not permit the memory of past attainments to be the measure of his future growth and usefulness. There is almost a pathos in the words by which he expresses his conviction of his own incompleteness. Coming from such a man, words indicative of a humility so unaffected, touch our hearts. "Brethren, I count not myself to have apprehended." "Not as though I had already attained, either were already perfect;" but then he adds, that the mark was before him, and he meant to press toward it. What he had failed to achieve in the past might be possible in the future.

"Nor as though I had already attained." Here it is that *we* find ourselves, for once, in full sympathy with the Apostle. I say, for once, because the record of his life might otherwise be a discouraging one to us. To us he seems to have "attained," even at the time when he wrote this confession. Such was his gentleness, tenderness, magnanimity, zeal, disinterestedness, and sympathy; he had been so long adding grace to grace, and strength to strength; he had become so rich in experience, so like a tree planted by living waters upon which dews had fallen and suns had shone until its fruits were all ripe and sweet, that when we compare our lives with his we are ready to say, such a man is no model for us; we need not think of attaining to such a standard; but when we hear him say, "Brethren, I count not myself to have apprehended," then we are almost thankful, for the moment, that Paul was no better than he was! We feel, at least, that he stands more nearly on our level. Some one has written an essay on, "Why we take pleasure in the infirmities of good men." One reason is that while their plenitude of virtue mortifies us in contrast with our own lamentable lack, their defects seem to bring us into kinship again by reminding us of the brotherhood of our imperfect humanity. "Not as though I had already attained, either were already perfect." We are at one with the Apostle there! No, *never* less like him, unless with him we can also add: "but this one thing I do, forgetting the things which are behind and, reaching forth unto those things which are before, I press toward the mark." The "mark" at which he aimed was conformity to Christ. The highest possible ideal is likeness to Him who is "the altogether lovely." For this men are born; for this they are born again; to this all the economy of God's providence and grace, in harmonious working, tends, and at its consummation the crown drops on the head of each one who has attained the goal, and "the prize" is a coronation.

There is something very encouraging to us in this determination of Paul not to limit the possibilities of the future by the attainments of the past. We very naturally despond of being or doing much better hereafter than we have been or done in the past. Our experience has taught us that after all our self-reproaches we have permitted the same temptations to overcome us again and again, and after all our good resolutions of amendment and Christian activity, we have remained the same idlers and triflers and procrastinating drones. Experience is an impartial judge, and if this is its verdict, why expect any improvement in the future? I answer because we leave out one great factor in the calculation. What man cannot do by his own strength he may do by help from heaven. I dare not put any limit to the attainments or the usefulness of the man who invokes and receives the inspiration and the strength of the omnipotent Spirit. I doubt not that Paul was a man of superior natural endowments. He was blessed with an inflexible will. He was a princely man every way. His life was one of those central lives which influence and control others. He made his mark on every one who came under his spell. This was true of him before his conversion. He possessed those heroic qualities which fit their possessor to lead and command.

Decision, fortitude, inflexibility, intrepidity, determination are characteristics which always secure a following, for there is a natural element in humanity which constrains it to honor that which is strong, adventurous, and indomitable. But these did not constitute his real force. He tells us what was the secret of his power. "By the grace of God I am what I am." He knew that the same grace could make him more than he was when he uttered that ascription. Men differ in natural endowments, but they surpass others and they transcend their own original capacities for usefulness just as omnipotent grace quickens and kindles and invigorates them. We cannot all be intellectual, or learned, or attain to the influence which high position enables men to exert, but, by the help of the divine Spirit, we are capable of continual growth in whatsoever is just, and true, and lovely, and of good report. After all, simple goodness is the greatest power in the world. No natural endowments, no acquisitions of learning, make a man so noble or so truly influential as moral excellence. And when you see a man aspiring to be better, to lead a higher life, and gradually attaining the standard he has fixed for himself, pressing toward the mark of likeness to Christ, and thus emerging from selfishness and the domination of the passions of his lower nature, becoming disinterested and charitable and upright, faithful in the performance of his duties, inflexible in his adherence to right, standing by his obligations at all hazards, and who with all this strength of character is gentle as he is strong, tender as he is true, unyielding as the oak, yet beautiful as the oak when the first leaves of spring freshen it, or when the mantling ivy crowns it, then you see a man such as Paul was, when, no longer limiting his progress by past attainments, he forgot the things which were behind, and reached forth to the things which were before, until he touched the mark of his high calling, and then took his place among the crowned and happy victors who had nobly fought and nobly triumphed.

We see, therefore, how greatly we would err by living too much in the past. If we remember former failures, former mistakes and wanderings, it must be only to make them beacons of warning, and so to avoid them in future. If we are depressed by the memory of old sins, we must repent of them without brooding over them, and without doubting the power or the willingness of God to forgive them. We are all writing diaries, not those sentimental diaries written with ink, full of Ohs ! and Ahs! and what will become of my poor wicked heart ? but diaries in which purposes, and passions, and deeds are the amanuenses. These faithful scribes make the inevitable record. And terrified by the entries, we may cry, What these have written has been written, and can never be erased. But it is not so. Christ has nailed the hand-writing that was against us to His Cross. The curses inscribed on the old Levitical rolls were blotted out by blood and so were no longer legible. Maclaren, of Manchester, England, tells us about the old *palimpsests*. These children in the front pews, whose attention seems so strange to me, will think I am using an unkindly hard word when I talk of *palimpsests*, but even they can understand what it is. A palimpsest is a skin of some ani-

mal on which people used to write before they had paper, and from which the first writing was scraped off, and something else written in its place. Well, in the middle ages these old parchments on which wicked men had written foolish or sinful verses, were too valuable to be thrown away, and so good men carefully erased the first writing, and then wrote something pure and good in the place of it. Songs to impure pagan gods and goddesses were scratched out, and hymns to Christ or meditations of holy men were written on the pages once so polluted. So God deals with the diaries to which our own sinful deeds have made the record—He blots them out. He writes an assurance of forgiveness on the top of the page and we begin our journal anew. "Who is a God like unto thee? Thou wilt cast all our sins into the depths of the sea." We may travel all around the world, and never find the east any nearer to the west, and God says, "As far as the east is from the west, so far will I remove your transgressions from you." Then we need not remorselessly remember what God has forever forgotten.

So, too, it is not worth while to make too much of past religious experiences. We read that Cromwell, in a season of great spiritual depression, said that he remembered a time when his experience was scriptural and comforting, and so he rested in that. There was something lamentable in such a delusion. Unless we now are trusting in Christ, now cleansing ourselves from all filthiness of the flesh and spirit, now perfecting holiness in the fear of God, now forgetting the things which are behind and pressing toward the goal of assimilation to Christ, we are deceiving ourselves and going to judgment with "a lie in our right hand."

I once crossed the "Warm Spring Mountain" in the early morning. The sun was just rising. All the valley between the Blue Ridge and the Alleghanies was filled with a silvery mist, level at the surface as a sea-line. But above the horizontal sea, three or four mountain peaks projected themselves like islands dotting the expanse. Thus it is with the memories of past sorrows. They emerge from the sea which has swallowed up so much else. We cannot forget our early griefs and bereavements. But we must not permit them to obliterate the appreciation of present mercies. We must hear the voice of the Master, saying, thy brother, thy sister, thy child shall rise again. Remembered griefs are prophetic of coming joys. Forgetting the things which are behind we press forward to the time when "we shall be ever with one another and with the Lord."

It becomes now a very interesting inquiry to ascertain, if possible, how the Apostle would connect the past with the future in the Christian life so as to make both subservient to his everlasting advantage. What is the *nexus* between the two? I answer, the connecting link between memory and hope is present diligence. We must derive from the very errors and sins of the past, incentives to immediate and quickened activity, and thus make both past and present auxiliary to our future advancement. This will give to the entire Christian life a beautiful unity. All the stages of it will then be joined in one harmonious and continuous whole. The inflexible purpose to be always doing

our best, will be like the strong and polished shaft of an ocean steamer, connected at one end with the engine which keeps it revolving, and at the other with the screw which propels the boat.

1. We learn, therefore, that the Christian life is something intensely earnest. The very figure which is latent in the text conveys this meaning. The reference is to one of the national games which were celebrated with so much enthusiasm in ancient times. There is nothing low or unworthy of the theme in this allusion, as there would be were we to derive an illustration from the vulgar competitions of modern male and female pedestrians or the brutal arena of the prize-fighter, for the pastimes of which Paul spoke were instituted by the authority of the State, and were participated in by men of the highest distinction, who, when victorious in the contest, were proud of their leafy crowns as if they had been honors won in the Senate chamber or on the battle-field. The text suggests the intense determination of the runner, who with eye fixed on the goal and with every muscle strained to its utmost tension pressed forward in the race, never looking back to see what might be behind him, or around to catch the admiring gaze of spectators, but with concentrated purpose bent every energy of mind and body to the attainment of a single end. So, says the Apostle, let us run the race that is set before *us*, keeping the incorruptible crown evermore in view.

2. We learn that the law of the true Christian life is perpetual progress. Only see in what a variety of ways this truth is enforced in the holy Scriptures. It is made obligatory by command. Dare any one rest contented with any measure of grace already possessed? No; the injunction is, "*grow* in grace." Might not one be satisfied with the acquisition of so rich a treasure as faith? No; the requirement is, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity." It is enforced by promises—"To him that hath shall be given." "Then shall ye know if ye follow on to know." "To him that overcometh will I grant to sit down with me on my throne." It is enforced by warnings—"He that putteth his hand to the plough and looks back is not fit for the kingdom." So too the impressive figures and metaphors of Scripture illustrate the necessity of perpetual progress. The building rising from its foundation, the body growing to its perfect stature, the warfare to be waged till victory is won—these similitudes and multitudes like them teach even more impressively than didactic language, that what is worth commencing is worth continuing, until final completion is attained.

This is true without regard to outward circumstances. Paul was in prison when he wrote this text. Was not his occupation gone? To whom could he now preach? To the soldier who kept guard over him? Where now were his opportunities for usefulness? What race was there for him to run, shut up within the narrow walls of his prison? What could he do? He answers: "This one thing I do, forgetting the things that are behind and reaching forth to those things that are before, I press toward the mark."

Then there was still a spiritual race to be run, nobler heights of Christian attainments to be secured. Yes, and the privilege of useful service to others was still enjoyed. This very Epistle to the Phillipians was the fruit of that imprisonment, and to-day we in common with the people of God all over the world are animated to new and nobler endeavors by its inspiring appeals.

This progress is possible also in every period of life. Paul was now far advanced in years. In his tender letter to Philemon, he calls himself "Paul the aged." His last sermon had been preached. His last missionary journey had been accomplished. His last church had been planted. The time of his departure was at hand. He was willing to wait, and ready to go. Was he not ripe for heaven? Need he prolong the conflict? Might not the wayworn pilgrim now lie down and rest during the little remnant of life yet remaining? Hear his answer: "Brethren, I count not myself to have apprehended, but this one thing I do, I press toward the mark."

Paul's motto must be ours. If we make it ours, then the best part of life yet remains to us, a life richer in enjoyment than that of childhood even, for the happiness of early years after all is an unconscious, unappreciated happiness; richer in the possession of graces ever maturing; richer in the privilege of ever-increasing usefulness—richer because diviner and fuller of Heaven's own peace and blessedness, in consequence of ever-growing assimilation to Christ. Rivers do not grow shallower as they roll away from their sources, and so it has been well said, the heart's river ought not to be an exception. It should flow on widening and deepening till it meets the ocean and mingles with it.

In one other sense it is true that our dearest interests lie in the future. Our earthly homes are dear to us, but the true home is not here. "In my Father's house are many mansions, I go to prepare a place for you." There many of our best friends and kindred already dwell. There is the life of recognition, and reunion and communion in glory everlasting. There is the life of noblest service, and of divinest joy. The voyager must not always be looking back to the coast from which he sailed, but must turn his face toward the port he is seeking.

To press forward is to find safety, honor, happiness; "it is to enter the sunlight, to obtain the victory, to ascend the heavens."

> "Blessed seats, through rude and stormy scenes,
> I onward press to you."

FORWARD (PHIL. i., 6).—Long since the great Apostle has finished his course; long since he has passed the goal. Could he now reach us with his loving admonitions might he not say in his own words: "Think not you have attained; think not you are already perfected: but press forward—be real, be thorough, be in earnest—press on toward the goal for the prize which there awaits you." The life you aim at is the only true life, the only life worth living upon earth, and the end is sure; for He which hath begun a good work in you will perform it until the day of Jesus Christ.—*Rev. E. Bayley, B.D., Epis*

CONDUCT AND DOCTRINE.

By Arthur Brooks, D.D., Church of the Incarnation (Episcopal), N. Y.

Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee.—I Tim. iv., 16.

St. Paul, in this summary of the instructions and warnings which he had been giving to his young disciple Timothy, unites two things which we sometimes find it hard to think of together—conduct and doctrine. We so constantly hear the two separated, and are the witnesses of so many jealousies and misunderstandings arising from their estrangement, that we surely shall be glad to know their relation to each other, which St. Paul says is a very close one. He never seems to think for a moment that they are at all antagonistic to each other; to him they are the two parents of a genuine Christian life and Christian work. They cannot live apart, but must assist each other and be in harmony with each other.

Let us look first at that member of the pair which is least popular—doctrine. Men object to joining the Christian Church because they want to have nothing to do with doctrine, and they see a creed in the very fore-front of a Church's life; attendants at church say that they do not like doctrinal sermons, and books on Christian doctrines are said to be dry. There is reason in all this feeling of which these are manifestations; but are we not in danger of losing something very valuable by nursing our antipathy against all that can possibly come under the name "doctrine"? Is not our hatred in danger of being directed against a word and so having no intelligible account to give of itself? What does the word mean? It means simply "teaching," or "what is taught." St. Paul, writing to Timothy who was by office a teacher, says "take heed unto the doctrine, to what you teach;" and of course writing to the people he would have said "take heed unto the doctrine, unto what you are taught." We are all being taught constantly; persons and things and events are constantly giving us lessons; the process of doctrine-making is forever going on within us, and we cannot help it, as long as we are receptive and reasoning beings. And very often we hear some man give expression to a doctrine under the influence of a sudden event, which only puts in shape and brings to light what has been forming in his life for years. Take an instance: a man commits a sin, and then excuses himself by saying that he could not help it; circumstances forced him to it; he was created with such a temperament and such surroundings, and therefore should not be held responsible for the result. Now there is a whole doctrine of fatalism in such utterances; in such a word he has dealt with and settled the whole question of free-will, which he calls hard and dry when he hears it talked about; and the man really believes that doctrine of fatalism for the time being, because he has gone on through

life, letting himself be the creature of circumstances, never calling out his moral power of resistance; and so he has, without knowing it, been taught the doctrine of fatalism. Or a man comes to the hour of death; the world is sinking out of view; it is in the past and there is little to be said about it. Death is before him, and only God can help him then. Now the man speaks to give you his doctrine of God and his relation to Him, and he says, "I hope God will take care of me; God is good;" and that is all; there is no word about repentance, of sorrow for his forgetfulness of God, about his feeling his duty of love to God and personal service to Him. All through his life he has been learning that doctrine of God as one who took a general care of the world; he has shut his ears to the calls for repentance, love, and service from himself, and now his doctrine leaves that important side out as he tells what he has been taught about God. And in that last short moment the man has to change his life-doctrine. And so we all have doctrine, because we are all taught. St. Paul says take heed unto it; do not overlook this important process, and do not let it be a destruction to you because it goes on unheeded. Surely it is not so unreasonable an injunction, or one whose need is yet passed. Doctrines are like habits; the one in the mental life, the other in the practical life, are constantly forming. You cannot get out of the reach of doctrine, and, therefore, as you would do with any other important and unavoidable thing, make it your friend.

Since then the warning is about teaching, it must mean that we are to be careful of our subject and our teacher; for those are the important things in all teaching, and it is just those that give the characteristics to Christian doctrine. The subject is God and the teacher is Christ. It exalts God to His place as the very centre of all our life; it says that under Christ alone can we really learn about God worthily, although there will be many subordinate teachers, to whose word He will give the right place and due importance. This is the essence of Christian doctrine. Look at it thus as regulating, systematizing, correcting all the teaching that is forever poured into our minds, and there is nothing so terrible in its aspect. It is not dry or unimportant; it is a matter of vital interest; it does not consist of things that cannot be understood, but has its beginnings in the simplest facts that all can comprehend. It does not set itself against all knowledge, but calls attention to its great importance and to the duty of giving heed to it. Above all, it does not consist in amount, but in genuine substance. Every man has Christian doctrine who is thus learning of God under the guidance and authority of Jesus Christ. Wherever on the road he may be, he has Christian doctrine, whether he has reached the height of long words and generally unattainable thoughts, or whether he is still telling the simple story of a belief in Christ as his Saviour. He is on the elevated ground of doctrine which overlooks all life and sees how its parts are all connected together, whether he is still walking over the soft grassy ascents of the meadows of a belief in Christ's life, or whether he is clambering among the hard rocks and lofty precipices of theological dogmas. He has the advantage of the elevation,

and if he truly appreciates its character, will never be satisfied until he has pressed on to its summit, however hard the way may be.

And so doctrine is put before us as a necessity of all life. And now we can turn to the other side which men appreciate so much more readily—to conduct, which is contained in those words, "take heed to thyself." Care of our conduct, which we all willingly grant to be three-fourths of man's evident life, everybody feels the need of in this world. But can we not take heed to it without thinking of doctrine at all? need the practical sermon ever say anything about doctrine, and has the doctrinal sermon anything to ask of or say to the practical man? In the first place we can see how conduct serves doctrine. This process of learning is not an easy one; the best side of a lesson is easily passed over, because some other side appeals to us more. We pick out some interesting fact or some immediately available statement, and satisfy ourselves with that, and let the deeper principle go. We are subject to that temptation in all our learning; and when the matter about which we are learning is God, it is very easy to be superficial. We have been accustomed to think only of ourselves; sin has turned us away from God and He is a hard, dry subject to us; we are not what God made us to be, and so we are not able to appreciate what our God's word is to us. But diligent care of one's self tones up the mind. The man is used to being rigid with himself, to looking away from his own immediate comfort to something higher and better. He has begun to look up, he has resisted some temptation, he has refused himself some slothful indulgence, and though he has not yet thought of God perhaps, when that word calls to him, he has his head at least raised to the right direction so that he hears the word more plainly. Oh, we cannot be too strict with ourselves, or take heed to ourselves too rigidly. None of us know how often some apparently innocent indulgence of ours, some careless habit, some neglect of duty has made our ear heavy that it could not hear. You open your Bible and read it with eyes that at other times look merely for your own comfort or pleasure; no wonder that the near-sighted member cannot look far enough to see God there: you hear Christian doctrine in church with the same ear that has been listening without discrimination for things that were pleasant or easy all the week; no wonder that the doctrine is declared to be vague and distant. But struggle for the right, resist the encroachments of selfish ease and indulgence, do something for another man, enter into one of the many paths of duty before you, and the harder it is, enter the more decidedly. In St. Paul's comprehensive phrase, "take heed unto thyself," and you have done something toward your salvation. We do want to keep this great connection between God's doctrine and our duty clear. It is so easy to imagine an opposition between them, that we often make one a refuge from the other; we lose all life in running from one to the other. Sins and indulgences seem so small and unimportant, that only as we see that they all keep us from God, who is our life, even when we cannot trace their evil works, only so shall we ever have the sustained determination to resist them. Doctrine is the learning in God's school; and just as it makes

a great difference from what kind of a home a child goes to the school, as to how much he learns when he arrives there, so to learn in God's school we need to go there with lives that have appreciated the vileness of all sin and the value of all struggle against it.

This is the value of conduct then as a preparative for doctrine: look at it next as the interpreter of doctrine. God's teaching must be very great, and often beyond us; and we never shall know it, until we have tried it at point after point and found how powerful it is. Human conduct creates strange emergencies; and we, in our cowardice, are often afraid that we shall not be able to meet them, and so we are almost afraid to take heed unto ourselves. We think that we had better close our eyes to many things in our lives for fear that we shall not know how to deal with them. We do not know what we shall find in ourselves if we look too closely. But put conduct and the study of God's teaching together, and we find that all the emergencies of one answer to the possibilities of the other. We bring to light all that we can in ourselves, that thus at new points we may learn the doctrine. Because of the doctrine a Christian's care of his life ought to know no limits; it must go into every corner, scrutinize everything and let nothing escape. It can have an almost alarming boldness. The care of our conduct becomes like an experimental lecture on God's teaching; it supplies the illustrations for God's book of doctrine, which can help all poor ignorant scholars who say that they cannot understand God's teaching here. God's doctrine of mechanics is to be found in no text-book; it is written in the formation of our bodies, in the movements of the heavenly bodies, in the connection of all substances of this earth here. Men, like children, are led by these illustrations; they read page after page, they learn the doctrine, they go on and spread it in inventions of their own embodying those same principles, and so the world is furnished with what it needs. God's laws of morals and doctrine of salvation ask the same illustration; they are not all plain; they have obscure points as all God's thoughts must have to us. How shall the world get at them and use them? Only by their being embodied, so that men can study them in human lives and then use the principles in forming those new lives which the world so sadly wants. Take heed unto thyself and unto the doctrine. Find out your own wants and infirmities and go to the doctrine for their supply; take the doctrine and write it in your own life. You are better and others are better for that work, for then, in that writing of human conduct, the doctrine is so simple that the wayfaring man, though a fool, cannot err therein. I pity the man that has not had by his own experience some new meaning flashed into a text which he never thought of before. For not to have had such an experience would show that the man has not yet brought together those two things, himself and the doctrine, which, because they are both from God, so strangely interact upon and help each other. Our lives are the material with which to tell of God and His works. That God and those works are given us in Christ, to be shown forth in Christian lives.

And there is something more that conduct gives to doctrine besides illus-

tration: it is life and warmth. No wonder that doctrine is often declared to be dry and hard. It is teaching about God coming to many men who know nothing of God Himself; He is a mere name to them; they do not appreciate His existence or His being at all. His doctrine is like the dry book that a child dreads in school. In some way life, which is what men really feel sympathy with, and appreciate, must be put into it. How often a living voice brings new meaning to the statement of a truth which we had read over and over without feeling its importance. How great the power of human teaching, which forms generation after generation of men and women, and makes them know what otherwise never could get near them. What shall give this same strange living power to doctrine? The man hears of God, but He is far away. But his own life he does appreciate; let him value that: it is a precious thing; it can live on nothing that the world furnishes; it calls out for the living God: take heed unto thyself, says the apostle. In thee is a voice which does tell of the nearness of another world, which demands the knowledge of a higher being. Do not let it be degraded; do not try to satisfy it with anything else. Guard your own soul, and be jealous of your rights, and so that spark within you shall give life to the doctrine. It will be a living thing, because it speaks to your living soul. Then God will appear in it as a reality, and it will no longer be dull and dry. Then it will be a living thing in you, and men shall see it and be led by the attractiveness of doctrine. Oh, we cannot define our own being—it has that strange power of life in it, that carries us beyond this world. The appreciation of that may be our salvation. We only know about it, that nothing but the highest will satisfy it. We give heed unto it when with just that thought, vague, dark feeling as it may be, we refuse to be conformed to this world, refuse to be mere creatures living on from day to day without any thought of our higher calling. Living men make living doctrines. By those the world is saved. The doctrine received into men's lives is the power of God.

And so when God would save the world He sent Christ to it. There was the complete union of doctrine and life. All the teaching of God was there; He was the Son of God direct from the Father. He could tell of Him perfectly. But He told of Him by being a living person, told of Him by His life and His death. And to-day, if we want to obey the injunction of the text; want to know of the doctrine and yet be men caring for our own lives, we can do both of those things by being followers of Christ. He kindles all our personal love, He calls for the deepest scrutiny of life and conduct, He tells men to live by His service, and that is the doctrine of God. Any man who has Him as the Saviour and Guide of his life need not fear for either conduct or doctrine. I suppose that there is scarcely a man who approaches Christianity that does not at some time feel his ignorance. Mysterious texts start up in his mind from the very Bible, which he says that he loves; a phrase in the Prayer Book, from which he worships, seems to shut him out from God, as it speaks of some attribute or act of His which he does not understand; the argument of some doubter, better trained than he is, seems to show that he

has never understood the religion which he professed long ago. What shall we do in such moments of ignorance? what shall we do if constantly we are oppressed by that sense of how little we know of God? At such times we want to continue in the doctrine, but we hardly know whether we have any doctrine in which to continue. Then we can understand the power of Christ and can continue in Him. There is contained all the doctrine of God. We may not be able to express it, we may not understand all the expressions that have been given to it. But we can be sure that it is all there. And all conduct is wrapped up in the same single life. We will do all things for Him who died for us. Christ is our life; to us to live is Christ. We may not see all that is before us, we may not know what God is asking of us, but we are sure that in service to Him all the duty of life is contained. Is not He then the solution of all these questions about doctrine and practice that men are so troubled over? There is no contradiction between them. We do need them both; we can find them both in Him. In the agony of our doubt and of our sin we cling to Him more closely. We can approach Him as we please, can come to Him to be taught about God, can come to Him to be led in the path of daily duty; He can fill us with knowledge, can fill us with purity.

And in the last place, look how great the work is that such care of the doctrine and of conduct accomplishes. "Thou shalt both save thyself and those that hear thee." We do not save ourselves by our conduct and our neighbor by our doctrine. The two together save both of us. The two paths are one, the two goals are one. We live for ourselves, we live for others. We need not trouble about our eternal salvation; need not wonder and worry as to whether we are doing what we should for our fellow-men, if only we are striving to be taught of God and are daily taking heed of our lives. There is a harmony in this scheme of life, which God holds out, that no other one gives us. The Christian life has a spontaneous growth, like some noble tree, leaves, fruit, roots, all growing together. There is a perfectly quiet and natural power in all that it does. It asks us to live holy lives from the noblest motives, and with the highest ends. It makes it possible for us all to do it by the knowledge of Christ. Carefulness and doctrinal correctness—what sadly unattractive things we too often make of them! What noble things they are, as they are thus seen, drawing us near to God, and preserving within ourselves our God-given lives! Can we afford to waste those lives on this world, to stain them with sin, to throw them away in idleness? Daily take heed to thyself. Now is the day of salvation, for now in this time of life, by the power of Christ, we must be pushing away from sin up into nearness to God, leading with us these brethren of ours that are all about us in the world.

The Great Motive Power (Eph. i., 7).—I want you to feel the zeal which finds fuel in the forgiveness of sin. Bring your alabaster box and pour the ointment upon His head who has forgiven you so freely. There are no workers, no givers, no lovers, no singers like pardoned men and women. There are no saints and no courtiers at the right hand of God like those who have washed their robes and made them white in the blood of the Lamb.—*Rev. C. H. Spurgeon.*

A Summer Service.

CHRIST AND THE LILIES.

By Rev. Alfred John Griffith, Congregational Church, Isle of Wight.

Consider the lilies of the field.—Matt. vi., 28.

The life of the Lord Jesus Christ upon earth was spent very largely in the open air and in the country. The "cities" He knew (with the single exception of Jerusalem) were very small and straggling places when compared with our crowded human hives. And yet He was always desiring to be away from them. "Come out," He would say to the disciples, "let us be on the sea, in the desert, up in the wild mountains. Let us sit under the shade of the olives, or walk through the cornfields. Let us look at the flowers, and listen to the birds." "Come ye yourselves apart and rest awhile," was what He was fond of saying in one form or another.

There is a profound lesson in this feature of our Lord's life. Town life, city life, is an unnatural life. We miss an education. Bricks and mortar are very necessary. But man manufactured and arranged them. Houses, perpetual houses, remind us very much of man, and very little of God. The soul naturally hungers after scenes directly from the Creator's hand. In the greenness of the meadows, in the foliage of the trees, in the sighing of the wind through the fir plantation, in the storm rolling majestically along the valleys, in the heaving, changing sea, in the song of the birds, and the bravery of the flowers we have something man did not make, something he did not think out or plan. When we witness the power of the waves in a winter's storm, or in the calm of summer noontide drink in the grace and loveliness of leaf or flower, a portal seems opened to us through which we gain glimpses of infinity; a Divine voice speaks to our soul; nature has taken us out of ourselves up to God. This is what Wordsworth felt when he wrote:

> "Looking on nature I have often felt,
> A presence that disturbs me with the joy
> Of elevated thoughts: a sense sublime
> Of something far more deeply interfused,
> Whose dwelling is the light of setting suns,
> And the round ocean, and the living air,
> And the blue sky; and in the mind of man
> A motion and a spirit that impels
> All thinking things, all objects of all thought,
> And rolls through all things——"

Our Lord reminds us by such words as my text of the profound teaching that lies in the simplest objects strewn before us in the world. As the flowers expand their whole being to the light; as every wave upon the sea reflects

the arched heavens above it ; as the mountain peaks point ever upward to the skies ; as the world of nature leads up to God ; so should we be flower, sea, mountain, unfolding our whole nature to the light of God, mirroring back in happy response the glory of heaven encircling everywhere our lives, pointing by our steadfastness and rectitude directly up to Him. Let us listen to nature's teaching, and from it learn what God would have us learn about our life.

"Consider the lilies," says Christ. It is the season of lilies. I will speak of some phases and aspects of lily-life and growth.

I. *Lily-life and growth teach us freedom from care.* The lily builds itself up from within. Like the primrose and crocus, the flower springs directly from the root.

The sweet lily of the valley, which is, perhaps, the best known plant that bears the name of lily, pushes its way up step by step from the creeping root-stock. The leaves open out, and from their sheath the slender stalk rises. Tiny knots of pale green fibre form round its head ; they droop ; the stem arches itself, and the little knots open into white and regularly formed bells, brimming with richest fragrance. The wonder is how so much fragrance can be compressed within so small a thing.

Watch how it grew. It made no fuss. It never paused as if in uncertainty. It was never divided in its plant-mind whether it should go on trying to be a lily, or whether it should try to be something else. It just went on as it had started from the root, growing, being itself, without hurry, and presently the bells formed, the sweetness and beauty came. It was that which God intended it to be—a lily.

Consider it. Ours is to be the pure lily life. The one thing we have to do is to persevere in being what we are—Christians. The Gospel has told us this : that a new nature is given to those who accept Christ as their Saviour. Reliance upon His sacrifice for sin is followed by regeneration through the Spirit of God. The white celestial nature is in us. Christ is its root. We are Christians. Let us be such. Our blessedness and growth consist in being ourselves. We must take to heart this lesson of the lily. We must go back to the root for our life, and grow from the root. Christ is that root.

In the life of the great natural philosopher Faraday we are told that a great temptation presented itself to him at one point in his career. God had richly endowed him with genius ; had gifted him with an extraordinary faculty for reading the laws of some of the more occult forces of nature. Faraday, with deepest humility, recognized this genius. He was tempted to be untrue to the Divine gift. After his first discoveries in electric science, when his abilities were becoming known, he received offers from manufacturers in the chemical and other trades to undertake experiments with a view to improving their products, and bringing wealth into their pockets. A most lucrative career thus opened before him—great wealth lay at his feet. But his conscience forbade his acceptance of these offers. The Divine gift was within him. He must grow upward from the root. His genius must not be

debased to the pursuit of wealth. He must not swerve from the path of original research and discovery, even though he lived and died comparatively poor. And this saved him; made him not only a brilliant discoverer, but also a noble character, a grand man.

Our preservation and growth depend on our being true to the new nature Christ has planted in our hearts.

1. We suffer from temptation. It harasses and baffles us. Is not the simple solution for all temptations, great or small, to go back to the very root of our life? "I am Christ's. I cannot do this thing. My Master gave up ease, comfort, and life also, on the cross. I can give up my desires and likings for Him. He would not do this thing. He would not argue or parley. 'Get thee behind me, Satan,' would be His word. It must be my word also." Temptations lodge themselves in our fancy. They haunt our imagination. Well, though they do, go on with life's true work just the same. The lily pauses for no fancy. It goes on growing. So, in spite of fancies and imaginings, go on being, and living, and doing as Christ would were He in your place. Go back to the root. Be Christ's, in spite of your state of mind, your inclinations and fancies.

2. Disappointments and sorrows hinder us. They lodge in our fancy. They people our brain with vague fears. I think if we went to a lily and plucked off one of its tiny bells, or tore away the leaf that sheathes the stem, the lily would still struggle bravely, and rear its head as proudly as it could. It would strive still to fulfil its life, because it grows from the root, and the root is not gone. Shall we be stripped of something we hold dear—wealth, bodily vigor, the friends we love tenderly—and therefore cease to grow? Christians cannot give up. They believe still in Christ, though everything else fails. The New Testament is not so much paper and printer's ink to them. They believe His promises, and can cheerfully persevere under all circumstances. Our belief is—

> "God never sends a joy not meant in love,
> Still less a pain,
> Our gratitude the sunlight falls to prove,
> Our faith the rain.
> And neither life, nor death, nor things below,
> Nor things above,
> Shall sever us that we should go
> From His great love."

We are in Christ. He is the root of our life. We will grow from that root. And if we do not succeed in being altogether what He was, we will, by God's grace, avoid as far as possible being different from what He was.

II. *The lily grows everywhere.* I am speaking, of course, of the Oriental lily. Palestine was the land of flowers. It was the bees' paradise. Because of its flowers it "flowed with honey." And amongst these flowers the lily, in its many varieties, was everywhere found. Some of these varieties were tall plants with the lily bell erect, and adorned with the very gayest hues. After the winter had passed, every part of Palestine bloomed into beauty with these

many-colored flowers. They grew in the sheltered plain, by the shores of the lake of Galilee, and in close neighborhood with the far-famed rose of Sharon. But these graceful and fragrant flowers were also to be found on dry and bare ledges of rock, where no other flowering plants hardly could subsist because of the dryness of the soil. Wherever God put it, be the spot bare or beautiful, the lily pushed up its modest stalk, and expanded its bright petals.

Christians abound everywhere. Every condition of life is represented in the Christian Church. In apostolic times there were saints among the common people of Rome, and there were saints in Cæsar's household. There are Christians now in every grade of the social scale. All down the line of society every ninth or tenth man, perhaps every fifth or sixth (God knows the ratio, we do not), is a Christian. But whatever be the position in which God has placed a man, he has one thing to do, and that is to grow and to beautify that precise corner of the field of human life.

Look how contented the Saviour was with His lot. For thirty years He remained a carpenter in the humble home at Nazareth. His life was holy and beautiful, though the world's eye did not rest upon it. His presence must have filled that lowly house as with a most fragrant perfume. He was a lily upon a bare, craggy shelf of rock, where no traveller in earth's busy paths thought of looking. And He was content. He did not chafe restlessly at the narrowness or obscurity of His sphere. Presently, when it was God's will, His life opened. He entered the larger sphere of His public ministry, to reflect there heaven's life and heaven's love as perfectly as before.

God has planted some of us in bare, desolate places. We think at times that our sphere is too narrow. We are not happy and contented. We believe we should lead a more useful and a nobler life if our environment were changed. It is impossible to say what any of us might do or become if we were in different positions from those we occupy. Let me remind you, however, of one great fact. For the present you are in one particular spot, and no other; working at this particular calling and no other; possessed of just this particular amount of education and knowledge, and no more. And this being the case, God requires of you to reverence and reveal Him, to witness for Him, in the particular place in which He has at present established you; and to use there the talents, the opportunities and grace He has given you.

Try and brighten life where you are. In the narrowest sphere, as a subordinate or a servant, be true to your Christian nature. Perform the lily's part. Let one little corner of the world, at any rate, be more pleasant and heavenly because you are in it.

III. *The special utility of the lily.* Many of the larger varieties of the lily can exist where herbage at first cannot. The soil is very dry, and grass would be scanty were it not for the function discharged by the lily. There is no continuous greensward in Palestine, such as is seen in the parks and around the homesteads of our native land. The lily, however, can exist in the dry soil, for it carries in its bulbous root its own store of nourishment.

Fixed in the ground, but sustaining itself in large measure from the bulb, it grows into the perfect flower.

As vegetation always attracts moisture, the lilies draw from even that dry atmosphere the humid particles it contains. Their broad opaque leaves screen from the sun plants that come to nestle under their shade. The lilies create the conditions under which herbage can exist and thrive. The flocks of the shepherd always wend their way to the spot abounding with lilies. The gazelle and other wild deer are found grazing there, not cropping the slender flowers, but luxuriating in the succulent grass which grows beside them—a scene of which the inspired poet in the Canticles has availed himself: the bride comparing her spouse to a roe or young hart feeding among the lilies. "I am my beloved's, and my beloved is mine; he feedeth among the lilies."

"Consider the lilies!" How useful they are! We are to be like them in this. We are to make it more possible for others, by our influence and example, to live a holy and a spiritual life. A true, downright Christian fertilizes the soil of the society in which he moves. He makes it more possible for the graces and virtues of the heavenly life to thrive. It is in a praying church that souls thrive.

IV. One word, in closing, on this *question of raiment* introduced by our text. The lily is beautiful. Its adornment is most rich and sumptuous. Its colors--white, scarlet, and gold, glow in splendor over the whole landscape. And yet it simply grows; it attends to its life, not to its raiment. Why take thought for raiment? Yet many people are vain enough and unwise enough to perplex and trouble their whole lives simply and mainly about dress and furniture—about the adornment of their persons, the garniture of their houses.

The law the Saviour gives us is most plain. Live first. Think most about life. And He means soul-life, the life in God, the life of a child of God, which is the only real and worthy human life. Be earnest about purity, holiness, spirituality of character. Become absorbed in the real Christian life; put that into your occupations, and intercourse, and ways of living, and these other things will fall into their proper place. No needful thing will you lack if only first of all you fulfil the ministry of a holy, blameless, lily life.

"Consider the lilies!" In the English graveyard at Florence stands a broken column entwined by a lily carved in marble. It is erected to "Lily Nye, aged 21," and bears this inscription:

> "There was a lily once, most purely white,
> We watched it daily, 'twas so fair a sight,
> For she was purer than a driven flake
> Of snow; and in her grace most excellent,
> The loveliest flower that death did ever take.
> The tale--for tale there is—of this white stone,
> Are these fair letters. While she lived she shone."

May it be ours, like the lily, while we live, to shine and brighten the world with heavenly beauty and heavenly blessing. Amen.

The Pulpit Treasury

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Positive Preaching.—The ambassador should understand the nature of the message with which he is intrusted. Without this knowledge he cannot fairly represent the government whose deputy he is, nor intelligently discharge his duties. His knowledge of the subject which he has to present, and it may be defend, should be full, accurate, in accordance with his own views, have not only the assent of his judgment but the consent of his heart. He should be himself an embodiment of his subject. In this way only will he speak with clearness, precision, force and convincing power. The apostles were men of this stamp. They believed and therefore they spoke. Peter's sermon on the day of Pentecost is a splendid specimen of the expression of a heartfelt truth. There is no evidence in that sermon of a clouded understanding, nor of a sceptical faith, nor of half-formed conviction, nor of a qualified statement. Every utterance is clear, bold, decided, charged with fire, sent forth from a burning heart, to make an impress—irresistible, pungent, overwhelming—on hearts that needed these home truths, these positive, all-conquering verities of God and of His Christ. Why should preachers in our day address immortal souls in any phraseology except that which conveys a fact that has embedded itself in the inmost recesses of the speaker's heart? Hesitancy in belief begets hesitancy in speech and cannot form the stalwart men that God's own truth is adapted to produce and which Christianity demands. Let the preacher keep his doubts and his speculations, if he has any, to himself, and preach the truth that has possession of his own soul, to his people. The arrow shot from a relaxed bow is forceless and has no piercing power.

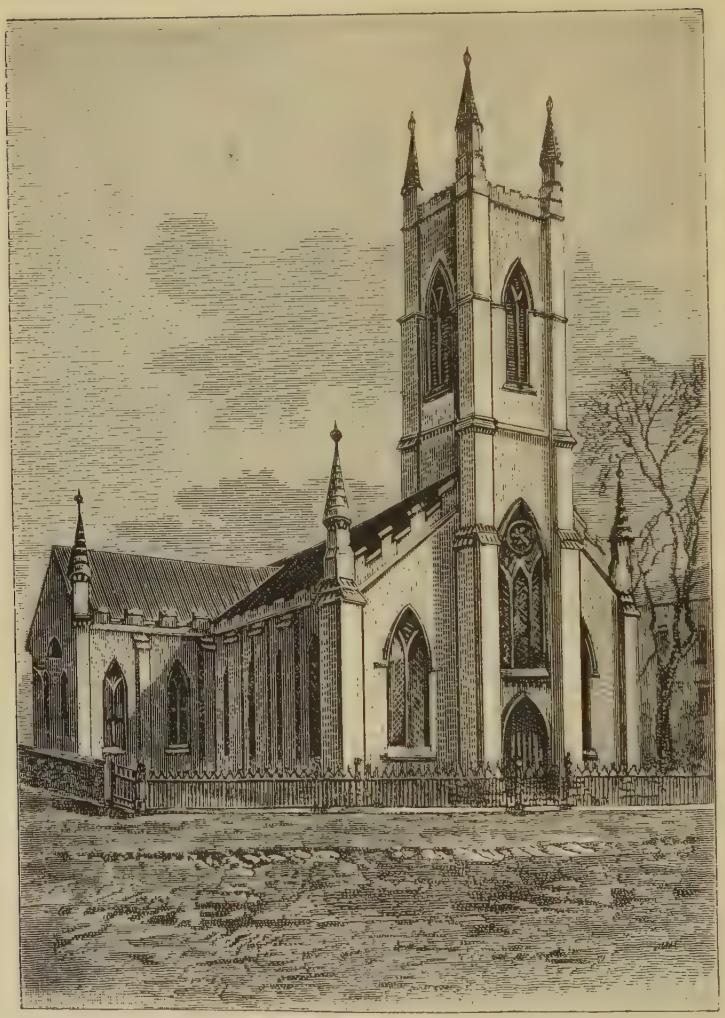
The Unreasonableness of the Pew.—Many a good man in the pulpit is saddened and discouraged by the fault-finding of the pew. This carping of the hearer sometimes extends to almost everything connected with the pastor. His sermons are usually first attacked. They are didactic and uninteresting in matter and cold in delivery. This petulancy of speech never takes into consideration the drain made upon the mental resources, by the preparation each week of two discourses, the numerous drafts each week upon his time and sympathies by the multiplicity of matters that require his attention not only among his own flock, but in his relation to the Church at large and to the world. Comparatively few hearers seem to comprehend that the rush and pressure of the present age affect the minister in the sphere of his labors quite as much as the occupant of any pew in the scenes of his daily life. It requires time for reading, study, research, meditation away from worldly care and bustle to formulate even one sermon a week, that will meet the demands of this exacting age. But to find a few hours for this preparation-work for a sermon any week is often a problem whose solution puzzles the ingenuity of many a pastor. How much more difficult the question when two sermons must be in readiness for every Sabbath and several addresses perhaps must be delivered during the week. The impossibility of accomplishing such a task has been felt by men of great ability in an age when

the exactions of the pew were comparatively gentle, and the quietude of the study was comparatively lengthy and uninterrupted. Bishop Andrews, no weakling in intellect and no idler in the vineyard, was accustomed to say, when speaking of these trials of the ministry, "When I preach twice on Sunday, I have to prate once." Brethren of the pew, BE CONSIDERATE. Your pastor's godly life is his best sermon.

Put Money in His Purse.—We mean the purse of your pastor. He is a man, has humanity's needs, and requires your sympathies and encouragements. He feels the pinch of poverty and its discouragements like other men. He cannot do his best work while his mind and heart are teased with the world's carking cares. No man with a penniless purse can preach as he ought to a people several of whom, at least, have a comfortable bank account, and the great majority of whom have a satisfactory worldly competence. The grace of giving has not made much headway among a people who can sit in the midst of a sufficiency of worldly goods in their own dwellings, and know that he who breaks to them the bread of life, and is going in and out among them seeking to save their souls, sits at a stinted table in his own house and is often suffering for the necessaries of this life. How can he be a warm and eloquent preacher of the Gospel if, in these days of civilization and wealth, he is left to have somewhat of the experience of Paul in the days of persecution and heathenism—"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"? It would take more grace than generally falls to the lot of any man, whether he occupies a pulpit or a pew, to dispense the word of life under such circumstances in an attractive, eloquent and persuasive manner. The generosity of the pew sweetens the voice, warms the sympathies, increases the affection and redoubles the zeal of him who ministers in the pulpit. The story of the preacher who borrowed a few dollars from a friend every Saturday evening to line his purse with it over Sunday, that thereby his manliness might be buoyed, is not without its lesson to several churches.

Religious Gypsies.—Every pastor in a large city, and probably every one in a smaller community, is more or less annoyed and overreached by a class of hearers who drift in and out of his church without identifying themselves in any way with it, who never make themselves known to the regular attendants and add nothing to the spiritual strength or working power of the church. Whence they come and whither they go Sabbath after Sabbath are involved in obscurity. They appropriate what can be gathered by such an attendance upon the means of grace without contributing, it may be, anything to their support, and live on in this nomad religious way from year to year, securing thereby no Christian companionship, calling forth no sweet sympathies and cheering no wayfarer on the journey of life. These religious gypsies deserve more attention from both pastors and church-members than they have hitherto obtained. There are doubtless among them many aching hearts, many crushed spirits, and not a few whose early home has left its memories upon them, which might be used some day to bring them to consider and say, "I will arise and go unto my Father."

The consolidation of *The Southern Pulpit*, an evangelical monthly in its fourth year, with THE PULPIT TREASURY is perfected with this number. This union gives additional strength to our editorial corps, places many valued names among our special contributors and largely increases our subscription list. We trust the strictly evangelical character of the THE PULPIT TREASURY will recommend its claims to the co-operation of the friends of Biblical truth in every part of the world.



SECOND PRESBYTERIAN CHURCH, RICHMOND, VA.

Fifth Street near Main.

Organized February 4th, 1845, with 63 members. Rev. Moses D. Hoge unanimously elected pastor, February 12th, 1845. Installed pastor, February 27th, 1845. Church completed and dedicated, October, 1848. Enlarged and beautified in 1873. Sent out a colony of 36 members for the organization of the Fourth Presbyterian Church, June 11th, 1882. Seating capacity, 1,400. Rev. Moses D. Hoge, D.D., Pastor.

Moses Drury Hege, D.D.

By G. W. James, D.L., Richmond, Va.

Moses D. Hoge, D.D., was born near Hampden Sidney College, Virginia, Sept. 17th, 1819, and is the son of Rev. Samuel Davies Hoge and Elizabeth Rice Lacy. At the time of his birth his father was professor in, and his grandfather, Dr. Moses Hoge, was president of, Hampden Sidney. His ancestors on his father's side were from Scotland, but were of Scandinavian origin; on his mother's side he is of Huguenot French descent.

After graduating at Hampden Sidney College and taking the theological course at Union Theological Seminary, Dr. Hoge was licensed to preach, and was immediately called to Richmond as an assistant to Rev. William S. Plumer, D.D., then in charge of the First Presbyterian Church of that city. In this position, however, he remained but a very short time. Under his charge a colony soon went out from that church which in January, 1845, was organized into the Second Presbyterian Church. The Second Church was Dr. Hoge's first and has continued to be his only charge—although he has received urgent and repeated calls from congregations in cities all over the country—and its growth has been steady and continuous. Before the end of the third year of Dr. Hoge's pastorate it was found that the house of worship was too small, and in 1848 a new and commodious building was erected. Since the dedication of the church (in 1848) there have been no communion seasons—except when the pastor was absent in Europe or in the east—during which there was not an addition to the membership upon examination. As a consequence it became necessary in 1874 to enlarge and remodel the building, and now the membership of the church is one of the largest in the South. Twelve of the members of the church have become ministers of the Gospel, and in 1882 a large colony was sent out which organized a new—the Fourth Presbyterian—church in the western part of the city. The church is under the pastoral charge of the Rev. Peyton H. Hoge, nephew of Dr. Hoge.

Several times Dr. Hoge has been offered the presidency of literary institutions, but has invariably declined. He has however served the Church at large in nearly every capacity that a minister could. During the late civil war he ran the blockade and went to England to obtain Bibles and religious books for the confederate army. In England he met with a most cordial reception. Among those who favored his application to the British and Foreign Bible Society was the venerable Lord Shaftsbury, who was largely instrumental in obtaining for him a grant of £4,000 worth of Bibles and Testaments for the use of the soldiers and people of the Confederate States. Since Dr. Hoge's residence in Richmond he has made several other visits to Europe, and one to Egypt, Syria and Turkey. He was a delegate to the Evangelical Alliance, which met in Philadelphia in 1873, was Moderator of the General Assembly of the Presbyterian Church South, which assembled in St. Louis in 1874, and a delegate to the Pan-Presbyterian Council, held in Edinburgh in 1877, where he created a profound impression.

Dr. Hoge is essentially a worker. Few men in the ministry have supplemented their regular pastoral work with more general labor. During his whole ministerial life there has been a constant demand for his services in the matter of dedicatory and baccalaureate sermons, addresses before Young Mens' Christian Associations and Literary Societies, and lectures for the benefit of needy churches and various philanthropic objects. As a lecturer, he has always declined any personal compensation, it be-

ing his rule that the entire proceeds shall be devoted to the cause of benevolence for whose benefit the lecture was delivered. He has always been foremost in any public movement where his participation was consistent with the calling of a minister of the Gospel.

Dr. Hoge never fails to attract large congregations. His second service on Sunday is as fully attended as his first, and for many years his Wednesday night lectures have been the occasion for the assembling of large throngs. Nor are his audiences confined by any means to people of his own faith.

Dr. Hoge's style is vigorous, polished, impassioned. He reaches the heart through the intellect, and having once touched the finer emotions, awakens them to a magnetic responsiveness. He possesses the faculty of securing the entire sympathy of his hearers, which is the test of true eloquence. His cast of mind presents a rare combination of the logical and the rhetorical, his logic frequently running like an unbroken thematic chord through a wealth of description and commentary which enlarges the boundaries of both the intellectual and spiritual vision. This is even true of his discussions of doctrinal points. The truths he inculcates are often the corollaries or the parallels of a series of vivid illustrations and startling antitheses. He never enunciates a proposition that he does not make plain and symmetrical. Having been a student all his life, being a close observer of human nature, and having kept fully abreast of the drift of ancient and modern thought, he is never at a disadvantage in grappling with any heresy or speculation that may arise. One of his greatest elements of power lies in the fact that his scholarly attainments enable him to bend the humanities and science and the riches of modern literature to the enforcement of his conclusions, thus satisfying the most exacting intellectual and literary demands. His vocabulary is rich, his English concise, masterly and eloquently simple, his gestures spontaneous. His figures are cut with classic severity. Dr. Hoge rarely writes his sermons, though the vigor of his pen was forcibly illustrated during the five years he was associated with the late Dr. Moore in editing the *Central Presbyterian*. In the pulpit he is never on the defensive; on the contrary, he is not only aggressive, but his earnestness, fervor, and lucidness stimulate his hearers to full accord with aggressive thought. He is equally at home in the exposition of a fallacy by subtle analysis, or the establishment of a great truth by cumulative testimony. His manner is exceedingly graceful and his appearance is strikingly suggestive of physical and intellectual strength.

LEADING THOUGHTS OF SERMONS.

The Day of Pentecost.

By Francis L. Patton, D.D., LL.D., Professor Princeton Theological Seminary, New Jersey.

Acts ii., 1-47.

The day of Pentecost was characterized by a great miracle, a great sermon and a great revival.

The miracle was not only the inauguration of the dispensation of the Holy Spirit and the solemn investiture of the Church with its functions as a witness-bearing and world-reaching Church, but also a specific equipment of the Apostles for their work. The mighty wind and the tongues of fire were symbols of God's mysterious, vitalizing power and his illuminating and warming presence. The gift of tongue symbolized the bloodless character of the Christian warfare, and the power of the preached word.

The sermon of Peter was preached from the strange text: "These men are full of new wine," a text which disclosed the old tendency of the Sadducees to deny the miraculous. Even as to-day, men love to explain away the supernatural. Upon it Peter preached a plain, honest, earnest, doctrinal sermon which produced a wonderful revival.

There was nothing of rhapsody in the sermon, and nothing of uncertainty in its results. On the contrary we are expressly told that the converts continued steadfast—a statement especially encouraging to us in these days when revivals are disparaged and their results are considered transitory.

Desire for Communion.

By T. D. Witherspoon, D.D., First Presbyterian Church, Louisville, Ky.

With desire have I desired to eat this passover with you before I suffer.—Luke xxii., 37.

The passage from Judaism to Christianity was as noiseless and unostentatious as the unfolding of the bud into the full flower, or the development of the gray dawn into the perfect day. There was no flourish of trumpets; no great convocation of ecclesiastical leaders; no blazonry of public proclamation to the world; but in the little upper chamber, where the Master and His twelve disciples were seated about the board, the passover was merged into the Lord's supper; the prefigurative gave way to the commemorative; the old dispensation joined hands with the new; and as, shortly before, circumcision had yielded its place to baptism, the Church of God, with its changed seals of an unchanging covenant, came forth to enter upon its new and world-wide career.

It is this relation of the Passover to the Lord's Supper which gives to the words of the text a peculiar significance for us, and should cause a lively response in every heart to the intense desire with which He desired to partake of the feast with His disciples. This desire arose, no doubt, out of various considerations connected with the feast which He was about to observe.

I. It was to Him what the Lord's Supper is to us, an ordinance, the observance of which was enjoined with peculiar solemnity, and He desired to keep it as the expression of His filial obedience. He would give one more evidence that His meat and His drink was to do the will of Him that sent Him.

II. The relation of this Passover to His great mediatorial work now just about to be accomplished inspired His desire that it should be celebrated. He was the true "Paschal lamb." The blood sprinkled upon the door-posts and lintels was symbolic of His blood; the flesh eaten with bitter herbs, of His flesh, which He would give for the life of the world. And as the Lord's Supper has the same significance, we should desire it that the same great spiritual realities may be exhibited and sealed to our faith.

III. In the companionship of the disciples at the table He could see even in advance the first fruits of the salvation He had come to secure. And in the faces of Peter, James and John He could see the earnest pledge of that great multitude whom no man could number, who would sit down at the ten thousand times ten thousand communion tables of all ages and climes. Therefore He said to them, and through them to us, "I have desired to eat this passover with you."

Finally, the words, "before I suffer," indicate His expectation to receive in this communion with His disciples and with His Father at the table strength for the baptism of suffering that was to follow. He was man, with all human sensibilities and all sinless infirmities. He needed strength and support and sought it here, as He did afterward in the garden, when He said: "What, could ye not watch with Me one hour?" If the Sinless One felt this need of strength through God's appointed feast, let us come with the assurance that we also may be strengthened for whatever conflicts, temptations and trials may lie along our path.

The Barren Fig Tree.

By Rev. Joel T. Daves, M. E. Church South, Marshall, Texas.

A certain man had a fig tree planted in his vineyard, etc.—Luke xiii., 6-9.

I. The Advantages the Tree Enjoyed.—1. "Belonged" to a certain man. 2. "Planted in a vineyard." The interest; the protection; the cultivation of the owner. Apply to churches; nations; individual Christians; sinners.

II. The Owner's Expectations.—Sought, etc. Because of the advantages:

1. A reasonable expectation. 2. A just expectation. Illustrate.

III. The Owner's Disappointment.—1. Great the disappointment. 2. Grievous the disappointment. Illustrate; an earthly father; forward boy; how great; how grievous.

IV. The Owner's Complaint.—"Behold these three years." The matter emphasized by three things: 1. Maturity—capacity. 2. Long waiting. 3. A cumberer, etc. Three lessons: 1. God keeps an account of the time the means of grace are enjoyed; 3 years—5—15—20, etc. 2. Exceeding dangerous to enjoy the means of grace unimproved—becomes a cumberer of the ground. 3. A matter of astonishment that the means of grace can be enjoyed unimproved—to man, to angels, to devils.

V. The Doom Pronounced.—"Cut it down," etc. Why not? Natural; reasonable; just.

VI. The Dresser's Intercession.—Spare it, etc. He proposes to use the time if granted: 1. Will dig about it. 2. Will dung it. 3. Make extra efforts. So Christ; mothers; pastors. The grounds upon which he leaves it. If it bear fruit, well; if not, etc. How, well? To self; to the Church; the world.

VII. The Cutting Down Season will come if no response made on fruit-bearing and will be increased in fearfulness, etc., just in ratio with time granted and labor bestowed, etc. Illustrate; natural tree; new sap, body, limbs, and a year hence, etc.

The Day-Dawn.

By R. H. Rivers, D.D., Methodist Episcopal Church, Louisville, Kentucky.

The night is far spent; the day is at hand.—Rom. xiii., 12.

Night and day are often used figuratively. Night may express ignorance and day may illustrate knowledge. So night may express sorrow, or crime, or death, and day the opposite. Isaiah asks, "Watchman, what of the night?" The words of Paul give the assurance, "The night is far spent; the day is at hand."

I. The night of ignorance is far spent. This has been one long, dark night, shutting out the light of knowledge. With no light, men have wandered in utter darkness. They have mistaken the glare of the meteor for the light of truth, and have followed false lights to ruin and death. But the true light is beginning to shine; the sun of mind is rising; the day of knowledge is dawning. Education is imparting knowledge as never before. Private munificence is endowing colleges and universities and opening their doors to the young and rising generation. Public enterprise and patriotism are accomplishing wonders in the same direction. The young may live to see the day when knowledge will become universal.

II. The night of crime is far spent and the day of virtue, truth and purity is at hand. Since the first murder, when a brother's blood shed by a brother's hand, called aloud for vengeance, the history of our race has been written in blood. Rapine and murder, robbery and theft, licentiousness and debauchery have degraded our humanity and dishonored our God. Crime has held high carnival. Gamblers have had their hells and thieves their dens of infamy. We thank God that the day of virtue is at hand. To the Gospel of the Son of God; to the associations for temperance and order, among the young and the old; to enterprises for the promotion of piety, more numerous and more efficient than the world has ever known, do we look for reformatory and saving influences which must at last banish crime, and which will hasten the rising of a glorious day, such as prophets have foretold and earnest praying Christians have most sincerely desired.

III. The night of error is far spent and the day of joy is at hand. This earth has been called a wilderness of woe, a vale of tears, the valley of the shadow of death. The dark night of sorrow has had all the gloom of the grave—a gloom for a long time so deep as to be relieved by not one ray of light. But the light has come. Christ in His Easter robes has appeared as the conqueror of death. He will wipe away all tears. He will turn the mur-

muring of earth to the very music of heaven. Look up, Christians; the day is dawning; the sun is rising; the light which pours its radiance from the face of Jesus Christ will drive away all the darkness of this long night of sorrow. I do not believe in sour godliness. Be bright and cheerful. Hope on, however. Your night shall close in endless day. But my message is not alone to the Christian; I invite the unconverted to come to this holy light. Look to Christ as the Light of the world. By your conscience, by your reason, by your highest interests, I beseech you look up to the only light which can chase away sin and sorrow. Turn from this darkness and walk with us in the light. Put on the armor of light as God directs, and soon we shall meet amid scenes of such purity and joy as only the faith of the Christian can anticipate, and such only as the good and pure will be permitted to enjoy.

The Knowledge of Properly Using Wealth.

By Phillips Brooks, D.D. (Episcopal), Boston.

I know how to abound.—Phil. iv., 12.

Paul had the double knowledge, "how to be abased," and "how to abound." The two are not distinctly separable—each in some way conditions the other. There is far too little of the knowledge how to abound. Few men who abound come asking how to abound. Men think it hard enough to get rich, but a very easy thing to be rich. The moral uses of adversity monopolize our thought. But it is also true that the man who has wealth and doesn't flee from it, but uses it well, does more nobly than the ascetic in his cell. It is not mine to tell men of riches to throw their riches away, but to tell them of their privileges and responsibilities. Beyond the duty of being anything is the higher duty of knowing how to be anything. No man has a right to be anything unless he has the knowledge of how to be that thing. When Paul says, "I know how to abound," he is thinking of anything which makes life pleasant and ample — of money, of scholarship, of friendship, of great spiritual hopes and experiences. Paul didn't have all these, and yet he had the knowledge of how to use them. The power by which he could rob abundance of its dangers, was the knowledge of the true perfection of a soul in serving Christ. All men do not know how to be rich. The generous, sympathetic, active, kind, rich man knows how to be rich. He has taken possession of his money. What is more pitiable than the blunderer who holds wealth and knows not how to use it. In the college of life every one should learn how to live. The grand lesson to be learned is how to glorify God with what we have. Sometimes a rich man feels that if he could only get rid of his money, he would become a better and stronger man. It is the old story of the man in the tropics thinking he could be a good man at the North Pole. The outcry of the poor is not against rich men, but against rich men who don't know how to be rich. The pride, vulgarity, cruelty and selfishness of wealth make the poor man's heart ache and his blood boil. Oh! that all rich men and women in this land knew this truth and used it.

There is also needed a knowledge of how to know truth. Here is a scholar who can give you any information, and yet you feel no enrichment. He has no deep convictions, no faith. He has grown less human. He values his knowledge as a botanist his specimens, and not as a gardener his plants. The highest knowledge comes by reverence and devotedness to God. It is sad if there comes no time when the soul feels itself living in great spiritual abundance—sacred days when the joy is too deep for songs. There is the danger of self-satisfaction, or of reactionary fear and distrust. If peace and heavenly vision come to you, make them your own by the doing of some great, hard duty in their strength. Duty is the only tabernacle which a man can make his home in the transfiguration mount. We can't attain in one short life to all abundance, but by coming to God we can attain to the knowledge of how to abound. No lot is too rich for the soul which enters into it with the fear of God and the love of man.

Consecration.

By Bishop Charles E. Cheney, St. John's Reformed Episcopal Church, Chicago, Ill.

Then Hezekiah answered, and said, Now ye have consecrated yourselves unto the Lord.—II. Chron. xxix., 31.

The reign of Hezekiah, King of Judah, was like the spasmodic brightness of a candle about to go out forever. The kingdom was tottering to its fall. Situated between Egypt and Assyria, it was like wheat between the upper and nether millstones. When the idols had been cast out, the temple cleansed, and the worship of God re-established, the king reminded his people, but especially the Levites, the chosen ministers of God, that they were under the solemn sanctions of a consecration to Jehovah.

It is appropriate to consider what Christian consecration means. Consecrate is an Old Testament word, and is used but twice in the New Testament. But the idea which the word expresses is in every book in the Bible. The root principle involved in consecrating anything is the recognition of God's exclusive ownership. The Jewish husbandman, on Bethlehem's slopes or along the Galilean valleys, beheld the yellow first fruits of the harvest. But he recognized them not as his own. They belonged to the God of the harvest. Whatever was consecrated was not the man's, but God's.

I. A real consecration was an act of free-will. Its whole value was in its voluntary character. There are no less than sixteen places where God's ancient people are directed how to present gifts of their own choice.

II. Again, consecration means a giving to God Himself. The idea is involved in the word, like a flashing jewel in its setting. It does not mean merely dedication, but it means dedication to God. The grand point for every one to settle is, whether he is working, giving, using his talents, or wielding his influence for God. All that a man has, all that he is God gave him as a trust fund. Does he give money, sacrifice his time, or spend the labor of his busy hands or busier brain upon the Church, it should be because he recognizes God's ownership of all. Most men are afraid of going too far in consecration. Though radicals in everything else, politically, socially and financially, they are conservatives here. They generally feel that what is left, after all other demands have been satisfied, belongs to God. God wants that which is most precious. Man says of his property, "I came by it honestly. For every dollar I paid the price of hard labor. It is mine." Just there God differs. "The silver and the gold are mine." Want of consecration here is the crying sin of believers.

III. Nor will such consecration be complete without a personal consecration. God not only wants the first fruits, but the people themselves. "Ye shall be unto me a kingdom of priests and an holy nation," is proclaimed from Sinai's smoking summit. The highest attainments in grace are his who puts himself into God's hands that He who made him might use him.

DARWINISM NOT PROVEN.

By Rev. Wilbur F. Crafts (Presbyterian), New York.

No. II.

Mr. F. E. Abbott, in the face of all these admissions of uncertainty by the experts of evolution, declares that Darwinism is an "impregnable fortress,"* and so we grant yet another new trial and proceed to poll a third jury for their individual opinions.

Mortillet, one of the foremost of the archæologists of France, though strongly favorable to evolution, gives his Scotch verdict in these words:

"The prehistoric is a new science,

*Paper read before Radical Club of Boston, published in New York *Tribune*, Feb. 14th, 1872.

far, very far, from having said its last word." *

Prof. Williamson of Manchester, in an address delivered in February last before the Royal Institute of Great Britian, after showing that the conifers, ferns and lycopods of the palæozoic have no known ancestry, uses the significant words: "The time has not yet arrived for the appointment of a botanical king-at-arms and constructor of pedigrees."†

Dr. Elam also gives a Scotch verdict in these words:

"On a general survey of the theory of Darwin, nothing strikes us more forcibly than the total absence of direct evidence of any one of the steps. There is an abundance of semi-acute reasoning upon what might have occurred under conditions which seem never to have been fulfilled."‡

Professor Tait also gives the verdict of "not proven," with special emphasis on the law of the dissipation of energy, which allows only "ten millions of years at the utmost" for all the changes since the lowest forms of life were introduced into our world, and therefore "enables us distinctly to say that the present order of things has not been evolved through infinite past time by the agency of laws now at work."§

Professor Flower pronounces his Scotch verdict in calling parts of the theory (attempts to find a Darwinian ancestor for the whale) "mere speculation." ¶

Gaudry maintains that each of the epochs seems to have special expansions, beings that began with it and ended with it. The irregularities met with do not favor the idea of a struggle for life in which the victory was to the strongest and best endowed. There are many striking personalities, *rois de passage*, so to speak, giving the epochs a character of their own, so that, as we speak of the age of Charlemagne, etc., we may say the age of Paradoxides, of Pterichthys, etc. But it is often the most specialized and perfect beings that have disappeared. Other types representing the just mean have persisted.*

Southall, in giving his Scotch verdict, emphasizes especially the mistakes of Darwinism in not recognizing the recent origin of man.†

Du Bois Reymond, in giving his Scotch verdict, takes occasion to say of Haeckel, the only world-famed scientist of the first rank who claims that Darwinism has already won a place with such scientific certainties as gravitation, and who has accordingly constructed a "family tree" for man, including the ancestors he "must have had" all the way back to monera and mud, that "This genealogical tree is as authentic in the eye of a naturalist, as are the pedigrees of Homeric heroes in those of an historian."‡

Pritchard, who, according to Dr. W. B. Carpenter, was "a physiologist among physiologists, a philologist among philologists, a scholar among scholars," in giving his Scotch verdict, calls attention to the susceptibility to mental and moral culture possessed by all men and by no animals.§

Rawlinson, in giving his Scotch verdict, shows that archæology calls for no more time in the human period than Bible chronology allows.¶

Ruskin, whose studies in nature and history qualify him to judge of the facts and theories of scientific specialists, has found his Scotch verdict in the following fashion:

He went to Mr. Darwin's work, for the law which regulates the distribution of color in the peacock's feather. He says that he was informed that peacocks have grown to be peacocks out of brown pheasants, because the young feminine brown pheasants like fine feathers—just as a

* Quoted in *Journal of Christian Philosophy*, July, 1883, p. 482.

† Quoted by Dawson in Presidential Address at Minneapolis, 1883.

‡ Series of articles on "Evolution" in *Contemporary Review*, Vol. xxix.

§ Quoted from Tait's "Recent Researches in Physical Science" by Beardsley in a paper on "The Origin of Man," read before the Victoria Institute. 1883.

¶ See Dawson's Presidential Address, 1883.

* Paper by M. Gaudry, read before the Academy of Science, Paris, 1883.

† Southall's "Recent Origin of Man."

‡ Quoted in "Scientific Sophisms," p. 87. Funk & Wagnalls' ed.

§ "Natural History of Man."

¶ "Historical Illustrations of the Old Testament."

maiden of the period considers a suit of white cricket flannel on a young man "perfectly lovely." Whereupon Mr. Ruskin argued, "Then either there was a distinct species of brown pheasants originally born with a fine taste for fine feathers, and therefore with remarkable eyes in their heads—which would be a much more wonderful distinction of species than being born with remarkable eyes in their tails—or else all pheasants would have been peacocks by this time."

Carlyle, who completes this third jury and makes it unanimous for "not proven," puts his Scotch verdict in this vigorous fashion:

"A good sort of a man is this Mr. Darwin, and well-meaning, but with very little intellect. Ah! it's a sad, a terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog-spawn; the gospel of dirt the order of the day. The older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper it becomes: 'What is the chief end of man? To glorify God, and enjoy Him forever.' No gospel of dirt, teaching that men have descended from frogs, through monkeys, can ever set that aside."

But Mr. F. E. Abbott still insists, in the face of all the declarations I have quoted from the princes of science, that "it is to-day the conviction of the great majority of scientific men that Mr. Darwin has determined and established the general principles of evolution,"* and so we grant a fourth trial.

The jury this time shall be:

Schrœder, Van der Kolk, Vrolik, Davidson, Jeffreys, Carruthers, Youmans, Professor Gregory, Charles H. Fowler, Lyman Abbott, A. P. Peabody, and Professor Swing.

Even this jury, though not composed wholly of geologists, includes no jurymen who "have read nothing on the case." All are qualified either as geologists, biologists, archæologists, or as logicians and scholars-at-large, to pronounce a verdict, and all of them point out inconsistencies in the Darwinian theory and unite in the Scotch verdict, "Not proven."

Let me give again some remarks from the jury-room. The illustrious Dutch naturalists, Messrs. Schrœder, Van der Kolk and Vrolik claim that "the lines of affinity existing between different primates construct rather a network than a ladder."* Davidson, Jeffreys, Carruthers, the eminent naturalists, strongly insist on the tendency of palæontological facts to prove permanence of type and intermittent introduction of new forms, as distinguished from descent with gradual modification.† Carruthers, in the closing lecture of a course recently delivered by him at Aberdeen as the Thomson Science Lecturer for the year, discussed the question of the testimony of the plant record in the earth's strata to the origin of life and the genetic evolution of species. He summed up the results of this testimony in the following words: "The whole evidence supplied by fossil plants is, then, opposed to the hypothesis of genetic evolution, and especially the sudden and simultaneous appearance of the most highly organized plants at particular stages in the past history of the globe, and the entire absence among fossil plants of any forms intermediate between existing classes or families. The facts of palæontological botany are opposed to evolution, but they testify to development, to progression from lower to higher types. Ferns, equisetums, and lycopods appear as far back as the Old Red Sandstone (Devonian), not in simple or more generalized, but in more complex structures than their living representatives. The earliest known conifers were well-developed trees with woody structure and fruits as highly differentiated as those of their living representatives."

Professor Youmans says:

* Paper read before Radical Club of Boston. See *ante*.

* Mivart's "Lessons from Nature," p. 175. (Murray, 1876.)

† Dawson in *Princeton Review*, May, 1878.

"It is undeniable that these difficulties" (those of evolution from the geological point of view) "are many and formidable, and it will, no doubt, take a long time to clear them up, while the solution of still unresolved problems will very possibly result in important modifications of the theory as now entertained."*

Professor Gregory says:

"We protest, in the name of sound thinking, against the almighty *must-be-ity* with which the evolutionist constructs his system." (Article entitled, "Is Evolution Science?" in *The Independent*, 1880.)

Bishop C. H. Fowler, ex-president of the Northwestern University, says:

"Evolution is yet only a dream of philosophy, and need not embarrass us till it has secured a scientific basis." (Editorial in the New York *Christian Advocate*, September 26th, 1883.)

Lyman Abbott's verdict is thus given:

"Evolution as an hypothesis to account for the origin of man is as yet an unproved hypothesis. There are great physical gaps in biology between the highest brute and the lowest man for which it has as yet made no account. There are great moral gaps between the highest instinct and the lowest moral sense for which it affords no adequate explanation. It is at best only a working hypothesis, and it does not work out as yet a harmony with all the known facts of animal and human life." (Editorial, "In the Balances," in *Christian Union*, 1883.)

Dr. A. P. Peabody says concisely of Darwinism, to which he is favorably inclined, "It is not proved."†

Professor Swing says:

"Evolution comes nowhere near being a proved and closed up theory of animal and vegetable life. We wait not for one missing link but for thousands. Up to this date nothing has been learned from nature that even tends to disturb the theory that God created all the genera of plants and animals, and then left open a wide field for the production of variations." (Article on "Missing Links," in *The Advance*, 1883.)

He might have put the verdict yet more strongly, for Darwin himself admits that it is not "a link," or "a thousand links," but his whole chain that is missing. He says of his hypothetical links of pedigree from algæ to man:

"Geology assuredly does not reveal any such finely graduated organic chain." ("Origin of Man," p. 280. Murray, 1859.)

But Mr. F. E. Abbott, as the advocate of infidelity, still insists that "Darwin has broken down the proud barriers by which man has hitherto tried to separate himself from the rest of nature," and so we grant a fifth trial of the case.

This jury includes Mark Hopkins, Argyll, Whateley, Trench, Dr. A. Mitchell, Max Müller, Quatrefages, M. Blanchard, Dr. James R. Nichols, Sir Roderick Murchison, Sir John Phillips, Pressensé. This jury also unites in the verdict "Not proven."

In the jury room Mark Hopkins calls attention to the fact that savages are more cruel to females, to their young, and to their kind, than animals; a contradiction to the theory of evolution, which calls for improvement of the inward as well as outward condition as animals pass into savages.* Argyll, Whateley, Trench, and Dr. Mitchell join with Dr. Hopkins in thinking there is far more evidence that savages are degenerate men than that they are advanced animals.†

Argyll, in 1882, in introducing Pressensé to a London audience for a lecture on "The Origin of Man," said, after a reference to Darwin's confessedly "speculative theory," that "so far as physical science was concerned no clue whatever existed at the present moment with respect to the origin of man." (*The Independent*, July 20th, 1882.)

Argyll says also that "the difficulties in the way of accepting the hypothesis of Darwin are not theological but scientific. That any organism can ever produce another which varies from itself in any

* *Popular Science Monthly*, October, 1883.

† Sermon before the Graduating Class of Harvard College, published in *The Christian at Work*, July 22d, 1880.

* Princeton Lecture, 1883, published in *The Christian Union;* also "Scriptural Idea of Man," p. 15.

† Editorial in *Christian at Work*, 1883; also Argyll's "Primeval Man," p. 155.

truly specific character, is an assumption not justified by any known fact." ("Primeval Man," pp. 44, 46. See also p. 71.)

Dr. Mitchell also overthrows the evolutionary theories of successive stone, bronze and iron ages, by showing that stone implements are still used in remote districts of Scotland, that is, that these three kinds of implements may be parallel links instead of successive ones.*

Max Müller emphasizes the fact that nothing is surely known about savages prior to their present or recent condition but that their language contains many hints of a fall from a higher condition, while the oldest men of whom we have any positive knowledge [outside the Bible] were so far from being semi-brutes or even savages that they produced the Vedas of India.†

Quatrefages, "while recognizing the convenience of Darwin's theory in the interpretation of a great number of facts, is obliged to reject it because it is irreconcilable with other facts; but chiefly because in disaccord with physiological laws such as the sterility of hybreds." ("Natural History of Man," p. 76.)

M. Blanchard joins Quatrefages in these objections, calling special attention to the fact that Darwin does not define species.‡

Dr. James R. Nichols, editor of the *Journal of Chemistry*, gives his verdict of "not proven" by saying, as the best he can say of the hypotheses of evolutionists, that "they are worthy of consideration." ("Whence? What? Where?" p. 5.)

Sir Roderick Murchison shows that "in those parts of the geologic records in stone that are most singularly complete we have the proofs of creation without any indication of development."§

Professor John Phillips says of Darwinism: "Everywhere we are required by the hypothesis to look somewhere else; which may fairly be interpreted to signify that the hypothesis everywhere fails in the first and most important step. How is it conceivable that the second stage should be everywhere preserved, but the first nowhere."*

Pressensé, the great French scholar and statesman, after showing that Darwin's theory offers no real antagonism to theism, adds: "His system is not proved." (*The Independent*, July 20th, 1882.)

But after these five successive juries, with their sixty competent jurymen, have given their five unanimous verdicts against Darwinism as "not proven," there are six would-be jurymen left who are ready to make up another jury for an opposite verdict, if six more competent persons can be found. They do not agree with the sixty "obstinate jurymen," but proclaim that Darwinism is proven. Let us interview them.

Professor Fiske, in spite of the fact that the most eminent scientists declare Darwinism unproven, proclaims that it is "generally accepted."†

Professor Marsh admits that the hog gives him some slight difficulty by refusing to develop or improve through almost countless ages since he roamed with the three-toed hippus; that he seems to have concluded that horses may come and toes may go, but he will remain a pig forever; but, nevertheless, Professor Marsh declares that evolution is "a scientific truth."‡

Haeckel, whose ancestral tablets from mud to mind are built chiefly by his imagination and defended mostly by emotional denunciations of his opponents; who champions not the honest scepticism that doubts but the dogmatism that denies—the very popery of science—Haeckel, whose wishes are not horses, but rather a whole menagerie of animals (of which no one ever saw even a fossil) arranged in an ancestral line for man—Haeckel declares:

"Without any doubt a long series of extinct worms are our ancestors." ("Anthropogenie," p. 399.)

In 1882, at a congress of savants at

* Series of Lectures delivered in Edinburgh by Dr. A. Mitchell, the eminent antiquarian.

† "India: What it can Teach us," p. 130; Funk & Wagnalls' ed.

‡ Pressensé's Lecture in *The Independent*, July 20th, 1882.

§ Quoted in Argyll's "Primeval Man," p. 45.

* Quoted in Argyll's "Primeval Man," p. 75, from "Life—the Origin and Succession."

† Article on "The Arrival of Man in Europe," in *Atlantic Monthly*, May, 1882.

‡ Quoted by Dawson in *Princeton Review*, May 1878, from address before American Association.

Munich, Haeckel affirmed that his system had been so completely proved that it was desirable to compile a scientific catechism, embodying it, from which all young Germans should be taught his system. (*The Independent*, July 20th, 1882.)

This unscientific positiveness of Haeckel and the five would-be jurymen who agree with him on a subject about which the other sixty jurymen—their peers at least—are in doubt, calls up at this point certain words of Huxley:

"Men of science, like young colts in fresh pasture, are apt to be exhilarated on being turned into a new field of inquiry, and to go off at a hand-gallop, in total disregard of hedges and ditches, losing sight of the limitations of their inquiries, and to forget the extreme imperfection of what is really known."

Dr. J. R. Nichols, editor of *The Journal of Chemistry*, says: "It must be admitted that science has its unwarrantable assumptions and dogmas as well as theology, and those of the one should be as cautiously accepted as the other."

Spencer considers even agnostic evolution so fully proved that he has tied to it his whole philosophy.

Wellhausen is so certain that Darwinism is established that he has reshaped to it his Bible, which (in the language of one of his disciples*), "must fit into the universal order" even if it makes Christ a deceiver or deceived in what he said of the Old Testament.

Henry Ward Beecher declares that the Darwinian theory of the origin of man has been "sufficiently demonstrated,"† is "undisputed among scientific men, whether Christian or not Christian,"‡ and "affords a solution of all difficulties."§ Indeed, Mr. Beecher considers evolution so "real"‖ that he has made it the basis of a "revolution" in his theology and preaching. Selection of the fittest by one of God's scientific laws seems so much more reasonable to this apostle of love than the election of the fittest by a theological decree. The whole change consists in prefixing an *s* to election. Natural *selection* is only election extended to the whole realm of life.

The mistake of Spencer, Wellhausen and Beecher is in accepting as a finished science, to which other phases of truth must be fitted, an hypothesis which, though it may have in it "the power and potency" of a future science, has not yet passed out of the nebulous state; a theory which none of the sixty eminent jurymen we have summoned consider as "sufficiently demonstrated;" a theory which even Tyndall admits is "certain to undergo modifications," and about which even its most ardent advocates are far from agreement. To revolutionize one's philosophy or religion after the pattern of such a castle in Spain is "*shingling out on to the fog.*"

Even if a majority of scientific men considered Darwinism *proved*, as a majority doubtless do consider it plausible, the question would not thus be settled by a tally of great names. In our hero-worship it is too often forgotten that a man great in one line is not necessarily great in others. A whale would flounder as clumsily on the land as do some of the skilled investigators of nature when they venture into the realm of logic or philosophy or theology. A good brick-maker may be a very poor house-builder. That Huxley and Tyndall, "neither of whom had a university education," * can tell all the facts about worms and squids does not prove that they can reason logically about world-making. Their very greatness as specialists in physical science makes it *less likely* that they have had time to perfect themselves in generalizing and reasoning.

William H. H. Murray, when he was about thirty years of age, said: "There is not a system of religion known among men which I have not investigated down to the roots." *The New York Herald*,

* Professor W. Robertson Smith.

† Lecture on "Evolution and Revolution," in Cooper Union, Jan. 6th, 1883, as reported in *The Christian Union*, Jan. 11th.

‡ Article in *North American Review*, August, 1882.

§ Lecture of Jan. 6th. See *ante*.

‖ Letter of Dec. 19th, 1882, to C. H. A. Bulkley, published in *Washington Republican*. In a letter to Rev. J. Spencer Kennard, dated Chicago, July 23d, 1883, published in the daily papers, he says, without the slightest intimation that evolution is unproved, "I am a cordial Christian evolutionist."

* Joseph Cook's Prelude of Dec. 5th, 1878.

speaking of this observation, said: "What! Mr. Murray, have you had time to do all this and master the 'perfect horse.'?"

"Science," says Dr. Holmes, "is a good piece of furniture for a man to have in an upper chamber, providing he has common-sense on the ground floor."

Mivart, in an article in *The Catholic Quarterly* on "The Limits of Evolution," says:

"Some of our readers may be inclined to ask, if the doctrine of man's evolution is a mere dream, how is it that so many men, eminent in physical science as well as skilled in anatomy, and learned geologists, are blind to its absurdity? The answer to this question is, that the inquiry to man's origin is one, not of physical science, but of philosophy, and that these fields of mental activity are hardly ever cultivated by the same persons with anything like the same care and attention. . . . The Darwinian doctrine is supported by men, and only by men who are victims of the fundamental error which confounds 'ideas' with 'faint revivals of past feelings,' and 'associations' with 'inference.' It is owing to this that no Darwinian, and least of all Darwin himself, has ever ventured to really grapple with the essence of the question."

What a catalogue might be made of the admitted mistakes of great scientists! The space would fail me to tell of the Dendera Temple, considered by some leading scientists as dating from many thousand years B.C., until an inscription proved it the work of Tiberias Cæsar;* of the Cardiff Giant, endorsed as a real petrifaction by some scientific men;† of the lost, strayed or stolen Wells Comet, which did not fill the June engagements which the astronomers made for it a few years ago;* of the meteoric showers for which in college days we watched as vainly as we have more recently for some of the showers promised by the scientists of the Weather Bureau; of the old theory held unanimously by scientists that our atmosphere extended only forty-five miles up, which was only one hundred and fifty-five miles or so out of the way; of the exploded estimate that Niagara's gorge is cut only one inch per year, on which Lyell based his calculations about the great antiquity of man, whereas it is found by measure to have been three feet per year for the last forty years;† of the theory, long firmly held and only recently exploded, that there are no poisonous lizards;‡ of the doctrine that science does not admit the presence of native gold in Eocene formations, notwithstanding which pure gold has recently been found in such a formation, in Sassoferrato, Italy;§ of the similar mistake of geologists about oil in Pennsylvania;‖ of the lost "Bathydius" in which such fond hopes of ostracizing God from the universe were wrecked—indeed, the changes of science from abandoned positions to new ones are so frequent that all recognize the aptness of the reply or the preacher who, being asked by a sceptic, "How do you reconcile the teachings of the Bible with the latest conclusions of science?" replied, "I haven't seen the morning papers—what are the latest conclusions of science?"

Neither the Bible nor Christian belief require any reconciling with "the *latest* conclusions" of scientists until they have been tried by time and have become the *settled conclusions* of science, and then they will usually have become so changed that they need no reconciling. Just this has happened in connection with the Bible's intimations that light is independent of

* Howard Crosby, D.D., in *The Sunday School Times*, 1883.

† Professor Schlottman of Halle wrote an article in the *Zeitschrift der Morgenländischen Gesellschaft*, in which he sought to prove, with great learning, that the Cardiff Giant was a remnant of a former race of giants. (Editorial in *The Independent*, October, 1883.) *The Congregationalist*, October, 1875, in a "History of the Cardiff Giant Hoax," named another professor who thought it "worthy of the attention of archæologists," and four doctors of "scientific pretensions," who "concurred in pronouncing the giant a petrifaction."

* *Christian at Work.*

† These mistakes are not intended to depreciate the great achievements of careful scientists, but to counteract the tendency of many to accept the *speculative opinions* of scientists with the same confidence with which their facts are received.

‡ "Nature's Studies," p. 41. (Funk & Wagnall's Edition.)

§ *Lucknow Witness*, 1883.

‖ Correspondence of *New York Times* from Bradford, Pa.

the sun; that all races of men are descended from one original pair that lived in Central Asia; that the whole race was at first "of one language and one speech;" all of which were strongly antagonized by many leading scientists a few years ago, but as their nebulous hypotheses condensed into science, the conclusions wonderfully reconciled themselves to the Bible, and the same thing is now happening in regard to the Bible's intimation that man appeared on the earth about eight thousand years ago, toward which the shrinking figures of many geologists and archæologists are now settling. (Of course it is understood that the chronology in the margins of our Bibles is Usher's, not Moses'.)

The Bible has so often been attacked by green hypotheses which when trimmed and seasoned have become pillars of confirming support, that we have in this characteristic of the history of science "solid ground," says Greenleaf, the great legal authority on the laws of evidence, "for the logical inference that, were all the facts known, all the seeming discrepancies between the theories of scientists and the statements of Scripture would disappear."

"He that believeth should not make haste," but take for his motto in the pursuit of truth: "We cannot accept facts too thankfully, test theories too rigorously, nor arrive at conclusions too cautiously."

THE ALLEGED PROGRESS IN THEOLOGY.

By Dorus Clarke, D.D. (Congregational), Boston.

Christianity has a place for both the conservative and the progressive forces of the human heart—the *conservative*, for holding fast the great, unimprovable truths of Revelation, and the *progressive*, for applying those truths in every possible form and manner to the salvation of men; the *conservative*, to maintian intact the grand foundation doctrines of the Scriptures, and the *progressive*, to hasten the flight of "the angel having the everlasting Gospel to preach" to all the dwellers on the earth. Here then is work enough for both these classes—work enough for all tastes and all ages—and there is no collision among them. A perfect Christian character would involve an harmonious interaction of these co-ordinate forces, and Jonathan Edwards was perhaps the best specimen of the union of these two powers which the Church has had since the Apostle Paul. The Rev. Joseph Cook says, "Would that we had a thousand evangelists of the Edwardean type."

But we are often told that "we must preach Christ," "we must preach Christ." Yes, we must "preach Christ." But there is much said about it nowadays that is mere cant. It is often recommended as if it were a salvo for neglecting other doctrines of the Bible, or even as an excuse for preaching a little error. But Christ is not preached if His doctrines are not preached. He is not preached if error is preached. It is also recommended as if it were a new thing under the sun to "preach Christ." But it is doubtful whether "Christ and His cross" are preached as well to-day as they were by Edwards and McCheyne, Watts and Cowper, and a host of other men. Cotton Mather said for his day, "Blessed be God, that we have Christ preached so much and so well in New England;" and to "preach Christ" has always been one of our most distinguishing characteristics. Christ has always been dear to His ministers and children; and, from the second century, the *Tersanctus* and the *Gloria in Excelsis* have been sung in morning and evening devotions, in families, churches and cathedrals, sounding along the galleries of time with increasing volume adown the ages, in loftiest adoration and praise of the Second Person.

We are told, again, that "modern

thought" requires a change in our theology. But what is "modern thought?" Who can define it? The phrase is popular, but it is indefinite and misleading. It was a modern thought with David Hume, that miracles are impossible, because he said, "It is more likely that human testimony should be false than that a miracle should be true." But the world has long since seen that his "modern thought" is a sophism. There must always be a possibility of miracles, for God can always perform them; but whether they have been wrought in modern times depends on evidence, and that evidence has never been furnished. On the contrary, telegraphy and telephony, though "modern thoughts," are good ones, because their utility is proved every day. "Modern thoughts" are good for nothing unless they can be proved to be useful. Thus the doctrine of "probation after death" is not only worthless but highly dangerous, unless it can be proved to be true; and one or two isolated and doubtful tests are not sufficient proof when the whole current of the Word of God is against it. No theory, however "modern," is to be admitted into our creeds until it is proved to be sound. The fact that we stand on the shoulders of all past generations and can see farther than they did, does not prove that we can see farther into a millstone than they did. There are some who seem to hold that all "modern thoughts" must be accepted as Gospel, whether there is any proof for them or not; and there are many others who are of the opinion that there are quite as many unsound reasoners in the world now as there ever have been.

It should be further noted in general, that the errors which are just now afflicting the Churches are a resurrection of departed heresies, and that they will depart again. They are spotted; and, like photographs in a rogues' gallery, that will identify them when they appear again.

But better times are coming. There are indications that public sentiment, after a suspended animation of nearly half a century, is beginning to awake and to demand a sound faith and faithful ministrations in the pulpit. What means it that there are here and there clergymen who, by management, have secured a settlement for themselves, but who, by their theological vagaries, have fixed upon themselves the stigma of unsoundness, notwithstanding their indorsement by ecclesiastical councils? What means it, too, that ecclesiastical councils are beginning to refuse to ordain men because of their unsoundness, who have passed through a regular course of instruction in our theological seminaries? [The General Assembly of the Presbyterian Church, at its session in Springfield, Ill., 1882, made the following timely and remarkable "deliverance"—the like of it was probably never before addressed to professors in theological seminaries: "In view of the crude and dangerous utterances of many of the secular and religious papers, periodicals, and books, and of some of the pulpits of the land, resulting from the introduction and prevalence of German mysticism and higher criticism and of philosophic speculation and so-called scientific evolution; in view of the alarming defection from the faith of the Gospel, both in this country and abroad, which seriously threatens our Church; and in view of the fact that the revealed word of God, the Holy Scripture, is the only infallible rule of faith and practice—we recommend that this Assembly, in the name of the great Head of the Church, solemnly warn all who give instruction in our theological seminaries against inculcating any views or adopting any methods which may tend to unsettle faith in the doctrine of the divine origin and plenary inspiration of the Scriptures held by our Church, or in our Presbyterian system of doctrines, either by ignoring or depreciating the supernatural element in divine revelation, or by exalting human conjecture and speculation above historical and divine facts and truths, or by applying hypotheses of evolution, unverified and incapable of verification, to the Word of the living God."] What means it, when Congregational ministers, to find refuge, escape into Independency, only there to be met, *in limine*, by a decided popular ostracism? And what

means the earthquake created by the *imbroglio* at Andover but an uprising of public sentiment, which loudly demands of trustees, and professors, and students strict fidelity to our standard of doctrine? These and similar indications of the public feeling show with what invincible tenacity and holy jealousy our ancestral faith is still held and guarded by the Christian community.

The truth is, that we all need to have our consciences faithfully probed every Sabbath day. We need to have the human side of theology held in abeyance for awhile, and the *Divine* side of the Gospel presented in a succession of sermons from Sabbath to Sabbath; and were that faithfully done, we should see our congregations aroused and startled as if a bolt from heaven fell into the sanctuary. The world would feel that a new dispensation had come, and that the blessed revivals of fifty years ago were about to revisit the churches, and save the country and save the world. Said a discerning Christian: "We shall have a revival now—our minister has begun to preach from Romans." Yes; we vitally need that searching style of pulpit fidelity, which, under the preaching of Edwards at Enfield, so electrified the audience that they sprang to their feet in terror, and seized hold of the balusters of the pews to save themselves from sinking into hell; we need more of that preaching of Christ and Him crucified which made the ministry of the eloquent Griffin one "scene of Divine wonders;" more of that ardent zeal for the immediate conversion of men which glowed in the heart of Payson, and which daily said: "Give me Portland or I die;" more of the holy earnestness of Brainerd, which so impressed the Indians in New Jersey that they dropped their tomahawks and cried: "Gutummakaulumeh," "Gutummakaulumeh;" "Have mercy upon me," "Have mercy upon me;" and more of the discriminating style of Nettleton, which lays open the sinner's heart to his own astonished view, and pursues him, with persistent earnestness, through all his excuses and windings and doublings, till he surrenders at the feet of Jesus.

But while a part of the clergy of our country, after all their pretensions, can give us no proof that they have made any "progress in theology," and are preaching in a very perfunctory manner, there is another part—and much the largest part, I trust—who firmly hold all the doctrines of our Confession, and preach them with great fidelity. But there is doubtless room for improvement along the whole line. For nearly half a century we have been drifting away from the true foundation. Good and true men are alarmed; and the bugle-blast is now heard from the east and the west and the north and the south: "HALT! SOUND THE RETREAT TO THE POSITIONS OF SCRIPTURE."

Tone up, then, the theological seminaries to the foundation on which they were originally based. Tone up the pulpit to the Pauline standard. Tone up the pew to the cordial acceptance of every article of our Confession. Tone up the children in the family and the Sabbath-school by the use of the Catechism, as was done a hundred years ago. Take courage, brethren. Hakluyt tells us that Columbus sailed westward week after week and month after month "with the comfortable thought that the land must have a beginning where the sea has an ending." Take courage, then. The sound conservatism of the New England heart and the New England head and the old New England piety will, I trust, ere long, by the grace of God, bring back the theology of New England to the platform of Edwards and the fathers. Let right reason ascend the throne. The true faith will yet triumph. "The good time coming" will certainly arrive.

"The groans of nature in this nether world,
Which heaven has heard for ages, have an *end*,
Foretold by prophets and by poets sung,
The time of rest, the promised Sabbath comes.
Six thousand years of error have well-nigh
Fulfilled their tardy and disastrous course
Over this sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea,
Before a calm, that rocks itself to rest."

THE FULNESS OF THE GOSPEL.—I believe in an infinite God and an infinite atonement, infinite love and mercy, an everlasting covenant ordered in all things and sure, of which the substance and reality is an infinite Christ.—*Rev. C. H. Spurgeon.*

ADDRESS TO THE GRADUATING CLASS OF THEOLOGICAL SEMINARY, HARTFORD, CONN., MAY 8th, 1884.*

By Professor M. B. Riddle, D.D.

On behalf of your instructors I am permitted to give some last words of counsel. They will not be new to you, my pupils. Whatever be the field of labor to which each of you may go, and you are to be widely scattered, always and everywhere *be hopeful, be faithful.* Be hopeful, for Christ is Head over all things; be faithful, for He bids it because He deserves it.

I. Sundry theological commotions may seem to be discouraging, but our Master tells us of conflict, and yet asks us to be hopeful. Amid the deplorable tendencies of this age, I find one strong ground for hope. The increased attention paid to exegetical theology, however crude some of its present results may seem, ought to lead the people of God to abundant blessing. Every great revival in the study of God's Word has been followed by an advance in positive theological statement as well as by a revival of religion. For these two are *not* contrary to each other. Indeed, the evil tendencies of the age will, I trust, drive Christian teachers and preachers to the more constant use of the proper weapons in defending the truth. By exegetical and historical methods we must defend what we account the teaching from God; by these methods we believe we can defend it; in these methods we have sought to train you. More than this, your instructors, one and all, believe that the truths emphasized in our instruction and in our creed alike, are the very truths which give abundant ground of hope in ministerial service. Our task has not been to preserve intact some fossiliferous deposits of theology, but to show you how to find God in His written Word. Yet we make no antithesis between theology and faith; we do not find it necessary "to divide in order to distinguish." We glory in teaching theology, the science above all sciences, as the necessary intellectual basis of that art above all arts, the art of Christian living. Thank God for the testimony, uttered again and again, never more touchingly than in the devotional meeting this morning, that our students do not find their seminary years chilling to their piety. By the same token, we believe that the type of theology taught you here is adapted to make you hopeful in your future labors. We have striven to make God uppermost in your thoughts; to bring you to a heart-recognition of Christ the King as well as the Priest of the New Dispensation; to emphasize your dependence on the Holy Spirit He has purchased and promised. These are the divine facts which make preaching a success. Be hopeful then, because you do not go on this warfare at your own charges.

Morbid views are often the result of a diseased body. Your physical training here should combine with your doctrinal training to make you cheerful. The happiest men I have ever known were healthy Calvinists. (It is true enough that the men most uncomfortable to themselves and others are often bilious or dyspeptic Calvinists.)

The last book we read together was the Apocalypse. We found in it, not a chronological puzzle, not an armory for pessimists, but a majestic vision of the power and glory of the Lamb that hath been slain. Conflict is abundantly foreshadowed, but the anthem that opens the great vision, that song beyond any Halle-

* This address closed the series of public exercises at the semi-centenary of the Theological Seminary. One of the most interesting facts in connection with this celebration was the presence of Prof. Wm. Thompson, D.D., who began his service as professor at the opening of the Seminary in 1834, and has been in connection with the institution ever since. Though now Professor Emeritus, he still serves most laboriously as Dean of the Faculty.

Near the close of the address allusion is made to Mrs. Thompson. Any who may desire to know something of the fuller significance of that allusion, are referred to the volume (published by A. D. F. Randolph & Co., New York), "Memorial of Eliza Butler Thompson," by her daughter.

lujah chorus of earth, praises our atoning Lord as the Unfolder of God's providence, the Ruler over the centuries, the foreordained Victor in the weary conflict. He that hath overcome to open the book shall overcome on the earth. The gospel is not set to a minor key. Be strong in that hope which maketh not ashamed, because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.

II. Be *faithful* as well as hopeful. The two injunctions are inseparable. Gratitude to Christ is the immediate response of a renewed heart, and gratitude to a person naturally takes the form of fidelity. Not as of law, but of grace, are we to fulfil our trust. This motive the Holy Spirit uses, and in the ministry its application is manifold and indispensable. Faithfulness to Christ will guard you against two great mistakes in your aims and methods: first, seeking to please yourself; second, seeking to please others rather than your Master. The two are allied, or rather are polar errors, the result of selfishness.

1. And by pleasing yourself, I mean far more than a life of so-called pleasure. Faithfulness to Christ demands that you leave room for Providence in your plans; that you do not obstinately attempt the impossible, because you are the victim of ideals, cherished more as your own than for Christ's sake. A faithful man will not be forever mourning over the lack of opportunities, or attributing to his surroundings the failures for which he is himself responsible. Learn of your age and circumstances as well as from God's Word what Christ would have you do. Then do your best in that very work. The admonition is given in all business circles, in all places of trust, and it is all the more practical when Christ is the Master to whom we are responsible. It is unfaithful, to be forever scheming to get away from present work, to shirk present duty, because we think our gifts fit us for something else. I am hopeful of you in regard to this; for as a class you have been faithful, diligently attending to your seminary work before everything else. Anything else here is unfaithfulness, as you well know.

We earnestly desire that you keep up your studies; for you it would be blameworthy to forget your Hebrew and Greek, however it may be in the case of those not trained as you have been. But I warn you that scholarship which neglects the immediate duty of your office is only a kind of self-pleasing. Scholarship for its own sake, miserly or pedantic massing of knowledge that yields nothing for Christ's service or that is uttered only for display, may be as selfish as the sordid heaping up of wealth or the barbaric splendor of our vulgarest millionaires. For Christ's sake be exact scholars; but sacrifice your noblest ideal of study, if Providence calls you to do some hard work that interferes with it. To do otherwise may seem a noble kind of selfishness, but selfishness it is. When you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.

2. On the other hand, faithfulness demands that you should seek to please Christ rather than to please others. What does *not* please others is not necessarily pleasing to Christ. The matter is usually one of perspective, or subordination. Yet there will come times when you find direct antagonism between the two. If you do not learn to regard all your duty as primarily due to Christ, you cannot get the sweet habitude of faithfulness. Only this can glorify your whole life. Only with the skill of constant practice in following Christ can you stand firm in the few great emergencies when tempted to go with the multitude against your conscience.

Indeed, faithfulness is true success, though it does not always seem to succeed. As many of you are sons of ministers, you probably know that in our calling also unfaithful men sometimes get the credit belonging to others; schemers after influence carry their ends at the expense of their proper duty; pulpit reputation seems strangely incommensurate with fidelity. These things test our faithfulness, and attest the imperfect sanctification of the Church. But God's verdict is the final one. He succeeds to whom the Master says: "Well done, good and faithful servant."

Yet, my dear pupils, God can say this in this world by His providence. He rules the world, and does make signal demonstration here that faithfulness is success. Often we must wait long to see it, but marked illustrations are usually at hand. We have one here to-night. It is fitting that I should close these remarks, and with them the public utterances of this glad semi-centenary, by pointing to that illustration in unequivocal language. The present Dean of the Faculty began his services in the seminary fifty years ago, with a mind capable of great achievements, with scholarly hopes and ambitions. At the end of the half century, God be thanked, he is still here with us. But his early ambitions for himself have not been fulfilled. With all his gifts, he has been neither author, nor orator, nor ecclesiastical leader. Why? Because faithfulness marked out an apparently humbler path of duty for him. And to-night I can say that I know of few lives so successful; certainly of none more faithful. In a trying and unpopular position, he believed that God had marked out his path for him, and he gave up all that interfered with the nearest duty. Whatever the seminary needed that he could give, he gave; his time, his care, his purse, his instructions in any and every department, his tact, his courtesy, his prayers—for the seminary and its pupils—all for Christ's sake. And with him side by side there stood for many a year, through doubt and trial and overwork, another faithful soul, well-known to the older Alumni, strangely taken away before him.

We hope that there is an expanding future of usefulness before this institution; but grow as it may, as the last saying of this glad anniversary as well as the fit enforcement of my counsel to you, my pupils, I may express my conviction that there has been, under God, no more potent factor in its success up to the present hour, than the faithfulness of our beloved Prof. Thompson, whose life says to you far better than can any words of mine: Be hopeful, be faithful.

Questions of the Day

The Sabbath and the Race-course.

By A. E. Kittredge, D.D. (Presbyterian), Chicago, Ill.

Numerous vices are now rampant in our city. But in addition to all this iniquity in our midst the directors of a driving park have voted to add one more temptation to our youth and to fling one more insult in the face of the Christian community of Chicago by opening this park for horse-races on the Sabbath. In support of this step the president of the board of directors urged the fact that in Europe they had not only horse-racing, but bull-fights on Sunday, and that the Church was seeking to control personal liberty on that day, and so the conclusion was that, if we could not quite have bull-fights, we could throw open the race-course, and thus the people would assert their independence of all priestly domination. These directors charge the Christian Church with trying to deprive the individual of his liberty in the one day of the week and making him attend religious services. The charge is false in every respect, and is made merely for the purpose of propping up a measure that is in itself despicable in any view you take of it. The Church demands that, as according to the law, the Sabbath should be kept quiet, and its beauty should not be marred or destroyed by the ribaldry of the saloon or the moral filth of the race-course. With the abstract question of the morality of the race-course I have nothing to do. It is sufficient that it is a fact that up to the present time it has been a carnival of drunkenness and gam-

bling, to say nothing of licentiousness, and this is sustained by the testimony of all reputable citizens, even by those who in the love for the horse are seeking to purify the race-course. The President of the driving-park declares that there will be no whisky sold on the premises, but he forgets that it can be obtained just outside, where the directors have no power, and with three whisky-sellers on the board that would be attended to. And then he goes on in the same breath to say that an extra police will be on hand, presumably to take care of the sober, moral class who will be present. Take away gambling and drinking from a Sunday horse-race, and the only class that would attend would stay away from choice. The experiment has been tried in San Francisco, and from the evidence of a well-known California horseman it was the means of drawing together the worst crowd of tough characters in the city, who made it hideous with their unseemly conduct; and yet this is what the directors of the driving-park would bring on the city cursed already with vice and crime, and why? Because, in the words of the president, it will prove a great financial benefit. Noble citizens! Let their names be engraved on some monument as patriotic lovers of humanity who would coin money out of reeling brains, lost virtue, and a city's shame. But these men call themselves the friends of the laboring man, and they talk philanthropically of the benefit that would accrue to him to go and witness a Sunday horse-race. The burglar and highwayman are better friends to the poor man than are these hypocritical money-makers. Put together in one vast caldron of vice, the saloon, the gambling-hell, the low theater, and the brothel, and you have a true picture of the Sunday race-course. I call on the citizens of every faith, as they value the honor and welfare of their city, as they desire her future growth and permanent stability, to protest against this wanton insult to this community, that an indignant public sentiment may so cover with obloquy these would-be assassins of our morals that they will be buried in a grave too deep for resurrection.

The Sabbath a Necessity.

By Bishop Charles E. Cheney, Christ's (Reformed Episcopal) Church, Chicago, Ill.

Destruction always arrests attention, and the men that tear down rather than those which build up, draw unto themselves notice. One exception is when the destruction is silent in its character. The man who cuts down a tree meets with reproof from one whom it has protected, but the worm that cuts at the root is unchecked. Had red-handed communism risen up and attempted to destroy the day of rest, the interest of the public had been aroused. The peril is in the imperceptible and quiet way in which the Sabbath is being taken away. It is suffered to go little by little. It should be contended for as the men of Anglo-Saxon times did for Magna Charta, and those of 1776 for secular independence. The Sabbath is of inestimable secular worth. It is not only a privilege, but a right, which no one can justly take away. The weights of life are constantly running down, and sleep is what winds up again the vital machinery. But it has been established that sleep alone is not all that is needed by a hard-working and thinking man. God saw that, and provided one day in seven for rest. Those who work on Sunday are deliberately weakening their power and killing the goose that laid the golden egg. To lie abed Sunday morning, to abstain from actual business, and to keep away from religious services are not what most benefited. A man can not lounge about home without some thought and worry. Every sight of one's own household suggests care. Neither to go to the parks nor to the boulevards is a relief, for he sees new business opportunities at every step. The only way to get real rest is by turning the stream of thought into new channels. But emigration has rolled wave after wave of population upon these shores, and the people have been learning to keep the Sabbath from the examples of Germany and France. With the click of billiards, bacchanalian revelry, the dance, and open theatres, there is only one more thing that can

be asked, and that has now been demanded in Chicago. The city has reached a moral condition that one wonders if Herculaneum or Pompeii could have been more depraved. She is reaping the fruitage of the corruption that has been persistently sown through a quarter of a a century. If business men wish to save their employes and keep them from spending their Sabbaths in pleasure-seeking, by some concerted effort they should secure for them a part of Saturday. If ever this country shall be the spot of revolution, the calamity will be seen to have entered through these rents of Sabbath desecration.

HELPFUL HINTS FOR WORKERS

Hints for the Inquiry-Room.

By George Soltau.

If desiring to engage in the solemn and important work of dealing with the anxious in the inquiry-room, we must be convinced at the very outset that the Holy Spirit alone can lead a sinner to the Saviour; that each of us must look to Him for the right word, the fitting text, the wise counsel, and that we are to be but the mouth-pieces through whom He will speak. Our constant attitude must be one of communion with God, and our memories and minds must be well stored with Scripture, so as to be ready for the Master's use.

The following general suggestions may be found of great use:

1. Be not *too eager* to lead a soul into peace. (See Jer. vi., 14, and viii., 11, 12.) It is not desirable to use the expression, "Have you found peace?" seeing that the anxious soul needs a *Person* rather then a *blessing*.

2. Avoid the expression, "You have only to believe to be saved," until you have very fully stated and explained the facts and promises to be believed, and then point out that it is a *Person* in whom the soul's trust is to be placed, and not in your statements about Him.

3. Always read your quotations form the Bible, turning to the passage, so that the inquirer may be able to distinguish between your statements and the Word of God. The latter has an authority that your statements cannot possess.

4. Avoid telling your own experience or that of others, as the inquirer must lean on the Word of God, not on your experience of it.

5. Do not try to apply to the need of inquirers texts the truth of which you have not yourself experienced.

6. Make it clear that at conversion the Lord Jesus claims possession and control of the entire being. Show that it is not merely the *salvation of the soul* that is needed, but also deliverance for mind and body from all the power of sin in every direction.

7. If you find an inquirer baffles you with difficult questions, hand such a one over at once to a more experienced Christian.

8. As far as possible, converse only with persons of your own age or younger; your own sex and walk in life.

9. Do not tell a person he is saved; leave that with the Lord to tell him.

Let us compare the inquiry-room to the out-patient ward of a large hospital, in which are gathered a multitude of sick folk, afflicted with various diseases and complaints, waiting to be dealt with by the physician. Each case must be attended to by him personally, the special malady inquired into, and the fitting treatment prescribed. Were the physician only a quack doctor, he would prescribe one patent medicine for all his patients, regardless of the variety in their diseases.

The great Physician here is the Lord Jesus; the workers in the inquiry-room are like the assistants and nurses in the hospital, receiving from Him directions for the treatment of each wounded and suffering one. Let us suppose we had

before us these different cases: The first might say, "I can't see my way at all"—that is a case of blindness. The second, "I am afraid to die, my sins are so many"—that is like a bad pain. The third, "I can't break off my sinful habits, and I want to be a Christian"—that is like a case of crooked limbs and distorted joints. The fourth, "I don't feel very bad, but I know I am not all right"—that is like numbness produced by paralysis. The fifth, "I have fallen into an awful sin, and I am afraid God cannot save me"—that is like a case of broken limbs. An inexperienced worker, with a few favorite texts, would probably speak to each one in this way: "You must just believe that the Blood of Jesus Christ, God's Son, cleanseth from all sin. You know He said, 'Him that cometh to Me, I will in no wise cast out.' Can't you believe that now is the accepted time, that now is the day of salvation? 'For God so loved the world, that He gave His only begotten Son.' Just kneel down, and say from your heart, 'Take me as I am.'" We would not say that none of them would get any blessing through such treatment, but the chances are more against it than for it. What we must do is first to ascertain the cause of this blindness and lameness, and numbness, etc., and then by God's help apply the right remedy.

THE PULPIT TREASURY IN THE FAMILY.

The Ark in the House.

By John A. Broadus, D.D. (Baptist), Louisville, Ky.

Men were frightened by the fate of Uzzah. Even King David broke up the solemn procession which was escorting the ark to Jerusalem, and feared to bring it near his abode in the new capital. So he took it aside from the road into the house of Obed-edom, the Gittite—not probably a Philistine from Gath, but a Hebrew of Gath Rimmon. At the end of three months it was reported to the king that, for the ark's sake, the Lord was blessing Obed-edom, and all his household, and all that pertained to him. The blessing was notable and extraordinary, so as to be plainly given "because of the ark of God." Then the king resumed his interrupted purpose, and brought the ark to Jerusalem.

The ark was the symbol of God's presence. Where it was present, men recognized that God was there. How may *we* have the ark in the house? Such regular use of the Bible in family and individual worship, such easy and frequent introduction of religion into our ordinary conversation, such manifest regulation of our lives by religious principle as will cause all the household, and all who visit the house, to think of God as real and present, and live as being constantly in His sight—this course will, for us, correspond to having the ark in the house. And if we do thus feel and live, we too shall be be blessed; and men will see it, and will tell it to the praise of God, that blessed is the family wherein the Lord makes His abode.

1. The ark in the house will promote temporal prosperity. Other things being equal, the most truly and intelligently pious family will be most industrious. Whatever other motives to industry may influence them, in common with their fellow-men, they will have this further motive, that they labor "as ever in the Great Taskmaster's eye." Not merely slothful servants, but the most active and faithful, will work better if the master is standing by. The best soldiers will be better than ever if their great leader looks on as they charge, yea, leads them into the fight. The familiar and cherished thought of God as near, as completely perceiving our course, and thoroughly understanding our character and motives, will help us to work.

And not only industry, but economy will be thereby promoted. John Wesley's three heads in a sermon on "Giving," are worth remembering: First, make all you

can; secondly, save all you can; thirdly, give all you can. A young man wrote the other day, that the young men around him in business seemed all surpassingly eager to make money; but few of them were anxious to save money. Be sure, they are seldom spending it on good objects. Other things being equal, he who most truly fears God, and lives as in His sight, will be most economical. The money which religious people spend in the maintenance of religion, even where they do their duty far better than common, is as nothing, when compared with the money which irreligious people spend on things needless or hurtful.

In the management, also, of business or of domestic affairs, they are apt to be most judicious whose minds are cleared of perturbation, and sustained in steady firmness by living trust in God's providence.

2. The ark in the house will promote family affection. The instinctive affections of the family, existing rudimentally even in the lower animals, are often very strong in persons destitute of piety. But they are apt to be, in many respects, capricious, irregular—often failing to hold their own against the impulses of selfish passion. Even where domestic piety is cherished, these sweet and blessed affections sometimes fail to exercise their rightful sway. But, other things being equal, they will be strongest, steadiest, healthiest in the most pious homes. The collisions which sometimes mark conjugal life, through differences of judgment or taste or preference, will be most easily managed where husband and wife fear God. When they kneel together, with their children around them, and seek the great Father's blessing, and then, rising, give one tender look into each other's eyes before turning away to their separate toils and cares, how is their mutual love heightened and strengthened; how much better prepared they are to be considerate and unselfish helpers of each other—to divide the sorrows and double the joys of life. Religion can shed new lustre over the brightest homes, can lend an added joy to the most loving hearts. The brothers and sisters of a large family, with those wide differences of mind, temperament, and taste which often strike us as so very strange in children of the same parents, are very apt to make their home-life inharmonious, painful, and unhealthy. But just in proportion as they are truly pious, they will be sure, other things being equal, to have most of the true fraternal affection which can render them forgiving, forbearing and self-controlled. Sweet to those who are growing old is the memory of the domestic scenes of their youth, of the sweet affections that bound them to brothers and sisters now scattered far, and to parents now "passed into the skies." Let the toiling, burdened fathers and mothers, and the eager, impetuous older brothers and sisters of a family, make every needed sacrifice to maintain genuine domestic piety, for each other's sake, and for the sake of the little ones that are springing up around them. Will any child of Obed-edom's household ever forget, through all eternity, that the ark was in their house?

3. The ark in the house will tend to the improvement of individual character. All things besides the things we have and know, and gain and lose, derive their chief importance from their effect on character. Similar actions, often repeated, grow into habits for good or ill; and habits harden into character. The task of self-discipline, difficult enough for all, is for many persons so hard as to leave them often well-nigh hopeless. A lone child, running in the dark night over unknown places, and falling again and again amid rocks that bruise, and mud that defiles, will sometimes be tempted to despair of all farther progress. But where we dwell amid the influence of God's recognized presence; where we are often reminded, by worship and conversation, by the things read, and the silent impressions of countenance and action, that we are in God's presence; it must surely be more practicable to maintain our efforts at self-improvement, and carry them on towards success.

4. The ark in the house will make the family a greater power for good. The light of piety need not be flaunted at the door in a spirit of display, but only set on the lamp-stand within, just where it be-

longs—and it will make the window shine, to cheer and guide those who journey in the darkness without. Next to the power of a Church, in promoting all that is highest and best, is the power of a truly devout family. Often has one family gradually transformed a whole neighborhood. And where there are many combined, how mighty and blessed must be their influence! We live in an age of great plans, and grand organizations for combined effort. Let us be thankful that we do, and embrace joyfully the larger opportunities thus afforded for usefulness. But let us remember that Christianity regenerates by units, and not in the mass; and that there will never be a Christian nation, save in proportion as there are Christian families. "As for me and my house, we will serve the Lord."

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Phœnician Influence on the Israelites.

By J. L. Porter, D.D., LL.D., President of Queen's College, Belfast, Ireland.

I shall endeavor to show how intercourse with the Phœnicians affected the Jews as indicated in Bible history; and I shall begin with that department with which the Phœnicians attained to their greatest celebrity—navigation.

The first record of direct intercourse between the two nations in maritime affairs was when king David began to collect materials for building the temple. Then "the Sidonians and they of Tyre brought much cedar-wood to" him (I. Chron. xxii., 4). The intercourse was developed by the ambition of Solomon and his passion for wealth and splendor. The caravans which had hitherto brought to Jerusalem the treasures of Arabia and the East did not satisfy him, and he resolved to take the trade into his own hands by sending a fleet to the Indian Ocean. To construct and navigate a fleet, however, was beyond the skill of the Israelities; so we are told Solomon "made a navy of ships in Ezion-geber . . . on the shore of the Red Sea . . . And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." (I. Kings ix., 26, 27.) It is evident from the parallel account in II. Chron. viii., 17, 18, where we read that "Hiram sent to him (Solomon) by the hand of his servants' ships," and from an incidental statement (I. Kings x., 11), that the ships were really built and, in part at least, owned by the Phœnicians, who then gave the Jews their first lessons both in naval architecture and navigation. The effect on Solomon and his court was disastrous. Pride, wealth and luxury, and their usual concomitants in the East, moral degeneracy and gross debauchery, soon undermined the purity and power of prince and people. The first open manifestation of the degrading corruption of the court was given during the visit of the Queen of Sheba; and it soon spread over the kingdom. (See I. Kings x., xi.; II. Chron. ix.) Solomon established a harem on a scale of unprecedented magnitude. Foreign women were brought into it, and they introduced not only the profligacy but the idolatry of their native countries. They "turned away the king's heart," and he became their slave. He built temples and shrines to their idols and sanctioned rites in Israel which were inhuman and impure. The worship of the true God was undermined and a system of reckless immorality and godless anarchy was initiated, which led to the speedy dismemberment and the eventual overthrow of the kingdom.

The scientific acquirements and technical skill of the Phœnicians were taken advantage of by the Jews in other ways. The Phœnicians were apparently of Egyptian origin, and they brought from that country a knowledge of architecture which was unequalled in Western Asia. Some splendid examples of their archi-

tectural genius may still be seen in the colossal ramparts of Gebal, and among the ruins of Tyre, Sidon, and Arvad.

When king David resolved to build a palace, he employed Phœnicians to execute the work. Hiram, king of Tyre, was his friend and ally; and we are told that Hiram "sent messengers to David, and cedar-trees, and carpenters, and masons; and they built a house for David." (II. Sam. v., 11; cf. I. Chron. xiv., 1.) These were of course sent by sea from Gebal, at the foot of Lebanon, to Joppa. So also, when David was collecting materials for the temple, "the Sidonians and they of Tyre brought cedar-wood" (I. Chron. xxii.,4). And when Solomon began to carry out the designs of his father, he wrote to Hiram, asking for skilled workmen; and he replied, "I have heard of the things which thou sentest to me for; I will do all thy desire concerning timber of cedar, and timber of cypress. My servants shall bring them down from Lebanon unto the sea and I will convey them by sea in rafts to the place that thou shall appoint me. . . . And they got out great stones, costly stones, hewn stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders and the Giblites" (wrongly translated "*stone-squarers*") "hewed them" (I. Kings v.). Some of those "great stones" are still in their places in the outer wall of the temple court, measuring nearly forty feet in length; and recent research has brought to light the Phœnician characters which the Giblite masons inscribed upon them to mark their places in the building.

Solomon also wrote to Hiram for an artist to execute the ornamental work of the interior; and Hiram replied: "I have sent a wise man, endued with understanding, namely Huram, my chief (workman), the son of a woman of the daughters of Dan, but his father was a man of Tyre, skilful to work in gold, and in silver; in brass, in iron, in stone and in timber; in purple, in blue, and in fine linen and in crimson; also to carve all carving, and to devise every device which shall be put to him, with thy wise men" (II. Chron. ii., 13, 14). This most accomplished artist, we are told, was son of a Danite woman, no doubt belonging to that section of the tribe which captured and colonized the old Phœnician city of Laish (Judges xviii.), and perhaps also a descendent of that Aholiab who was one of the two artists employed by Moses in decorating the tabernacle (Ex. xxxi., 6).

THE CHAUTAUQUA SCHOOL OF THEOLOGY

Summer Session at Chautauqua, July 28th—August 22d, 1884.

DEPARTMENT OF HISTORICAL THEOLOGY.

The recitation questions upon the various text-books selected by Dr. Schaff have been finally prepared and printed, and students may now pursue the entire Department studies without delay. No more thorough work is done in any Seminary than is required in this Department of the CHAUTAUQUA SCHOOL OF THEOLOGY. Students who have complained of the severe tests placed upon them in these recitations, are bearing testimony to the fidelity and thoroughness with which the plan of the School was devised and is pursued. This Department is attracting the attention of Seminary Alumni, as furnishing specially favorable opportunities for post-graduate studies under unequalled supervision.

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While it is true that the School is particularly a blessing to untrained preachers whose early opportunities for academic culture were meagre, it is equally true that the proportion of college-bred students is not small and is constantly increasing. The widening influence of the CHAUTAUQUA "movement" reaches the highlands as well as the lowlands with its vitality and healthfulness.

Within the School the illiterate preacher or layman will find information, direction,

and a priceless inspiration; the specialist also will find his needs anticipated and his requirements amply met.

CONSERVATIVE PROCESSES.

One of the principal objections to our modern educational system lies in the fact that haste appears to be an essential factor in the "leading out" of the pupil.

Were a sufficiently proportioned *time* allowed for the needs of different pupils and of all pupils, the amount of work required might not be regarded as too great. But in the presence of the fact that an appalling amount of study must be crowded into the shortest possible time-limits, it seems impossible to solve the problem of healthful education.

That such haste is an essential factor in *all* our modern life-ways is not denied. It is affirmed, however, that in no department of human needs are the evils of undue haste more prominent, or in their effects more pernicious, than in modern educational theories and methods.

It is greatly encouraging to all clergymen who *need* the helps of the CHAUTAUQUA SCHOOL OF THEOLOGY, to know that they may pursue its studies without compromising their immediately pressing duties; they may render their studies helpful to these immediate duties; and they may do this at such a rate of progress as may satisfy their own judgment. It is observed that students who enter this school are qualified to safely estimate *these* matters for themselves.

SUMMER SESSIONS.

SUMMER SESSIONS OF THE CHAUTAUQUA SCHOOL OF THEOLOGY have already been arranged for *Chautauqua*, *Island Park, Ind.; Clear Lake, Iowa;* and *Mt. Lake Park, Md.* Arrangements are in progress for Summer Sessions at various other Assemblies.

For *Chautauqua*, the announcement of the lectures and subjects was made in the June number.

Helps in Pastoral Work

"Why Don't the Pastor Come?"

BY CHARLES F. DEEMS, D.D., LL.D., NEW YORK.

The more faithful a pastor is, and the more fit by his very sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One form of his annoyance is the complaint of sick people that the pastor does not visit them. The invalid who is a member of a church ought to know that he has no friend in the world more ready to come to see him than the pastor. And yet through all the large churches people sicken, and sometimes recover, and then go sulking through the church six months, until at last it is discovered that the ground of their grumbling is that the pastor had not visited them when they were sick. It is this senseless demand of omniscience which is so intolerable.

This naturally brings up the question, whether the pastor *ought* to go to see sick people until he is sent for. What right has a whole congregation to suppose that a pastor knows of sickness when no human being ever presumed upon the physician having that knowledge? It would be less unreasonable to make this latter supposition. A physician passing amongst the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and might therefore be expected to go around in due time to see if the suspected person were really sick. Instead of that, it is the pastor, a man engaged in quite different studies, who is supposed to be able, from looking over his congregation on Sunday, to believe that Mr. A. will be sick on Monday, Mrs. B. will be ill on Tuesday, Mr. C. will sprain his ankle on Wednesday, Mrs. D.'s child will have the measles on Thursday, and so on through the week. The physician, whose business it is especially to look after

sick folk, never goes until he is sent for, even if he knows there is sickness; but the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information.

This subject leads us to the general observation that there seems to us to be something wrong in our modern church-life, or at least that there is some defect that ought to be remedied. So many people join the church who have to be nursed and dawdled all their lives to keep them in the church, whereas a member of a church ought not to hang on its skirts as the stragglers of an army, but ought to be incorporated into its companies and regiments, in order to give efficiency to the sacramental hosts.

Perhaps each church needs three bishops: a pastor bishop, an evangelical bishop, and a teacher bishop—one to take care of those who are already enrolled in the church, to keep them toned up and drilled; another to go out, leading forth as many of the church as he can, to bring in those who are outside, beating up recruits and training them for the service; and a third to preach to those inside and outside the church, giving his whole time to that one work. As it is now these three functions are expected to be discharged by one man. Whoever that man is, and however large his capabilities of discharging duties in these three departments, it is quite certain that he will excel in none. A man who devotes himself to personal care of hundreds of a church will have but little time to go amongst men of the world and endeavor to bring them into the Church of God. He who devotes his whole week to this latter employment can have but little time to prepare for the pulpit; and he who does, or undertakes to do, all three, cannot hope to do any of them quite as well. Hence the disappointment. It is as if a man undertook to practice medicine and law and edit a daily paper. That is just what is often expected of pastors in the large churches of our city.

PRAYER MEETING SERVICE

Patience in Prayer.

By John Hall, D.D. (Presbyterian), New York.

She was not a Jewess, but a Gentile, by birth and association. She was indeed of a doomed race, the Canaanites, and living in a land against which many a divine threat had been pronounced. Tyre and Sidon had thriven in trade and flourished in art. Workmen from them had been employed on the temple. But art is often highly and successfully cultivated when religious, and even moral, feeling is low and degraded. Bad religious influences had gone forth from these Gentile centres, and the threatened woe came at length, as the traveller tells who describes poor and decayed Saida and utterly ruined Tyre. Every thing seemed to be against this poor Syrophœnician woman, and now, to add to all, her daughter is the victim of strange and mysterious suffering; she is "tormented with a demon."

What can she do? Into the borders of the land has come this wondrous Stranger whose fame has been sounded through all Galilee for His tender pitifulness and His healing power. She will try to reach His ear and get His help. So she makes her suit with oriental demonstrativeness on the wayside, and at a time when Jesus and the disciples are withdrawing into quiet for rest, and from the malice of the Pharisees.

"O Lord, Thou Son of David; my daughter is grievously vexed with a devil." She pleads seemingly in vain. Not a word comes from Him, and her cries provoke the disciples. "She is creating a stir, making a scene; send her away, Master." They would perhaps have had Him fling her what she wanted to get rid of her, after the fashion of the unjust judge. The Master's charity is slower and truer than theirs. He works within definite lines—"I am not sent but unto the lost

sheep of the house of Israel;" and narrow as the policy may have seemed to the Gentiles, it was the best thing for the Gentiles in the end. So He entered, as Mark shows us, into a house.

But the mother's eagerness overcomes obstacles. He cannot be hid; for again, and with prostrate form before Him, the cry goes up, "Lord, help me!"

He has been silent; neglect now deepens into insult. He means to humiliate her, it would seem; but it only seems. "It is not meet to take the children's bread and cast it to the dogs." Can any thing be harder? There is not a good word for dogs in the whole Bible. She will surely pass out indignant and despairing.

No. A mother's love makes her patient, and even ingenious. "True, Lord, I come from the Gentiles; I know where we stand as toward the children of Israel; they are the children of the household; we are but as dogs; but the Master lets His dogs eat the crumbs which His children drop." It is but a word, a word founded on His, but it changes the whole scene.

It was meant to change it. Gentile though she be, she has wrestled like Jacob, and prevailed. The tone is altered now. The store of healing power, apparently locked against her, is now thrown open, and she may have the desire of her heart. With a eulogium, like which there is but one other in the Evangelists, she gets all she craves. "Be it unto thee even as thou wilt."

Oh, burdened mother! with that wayward son, or that living grief, a heartless, godless daughter, crying all the days and nights for deliverance, and getting no encouragement, study this heroic Greek. Do matters seem to get darker? Do other disciples even discourage thy cries and efforts? Does God Himself sometimes seem to say to thee: "I love them that love Me. Even you have not loved Me as you should. You know how you trained this wanderer, and you reap as you have sowed." He is teaching while He tries you; drawing out your graces while He seems to go away from you. Do not falter nor faint. Say, rather, "Truth, Lord, I have sinned, but Thou forgivest iniquity. My son, my daughter is far from Thee, but Thou bringest nigh by the blood." He will not resist the plea. Some day you will see the child "laid upon the bed," perhaps, worn out and exhausted, but "whole." For He is the same now as then; "the same yesterday, and to-day, and forever."

Earth's Conformity to Heaven.

By Rev. C. H. Spurgeon (Baptist), London.

Thy will be done in earth as it is in heaven. It will be done. In one sense it always must be done. Yet will it cost us pain and sorrow and grief. Let us not only consent that it be so, but acquiesce and even rejoice in tribulations also if the will of the Lord be done.

We do not quite see the reason of these trials. God does not deign to give us reasons, else were there no scope for our faith.

See these great and huge stones brought from the quarry to the edge of the sea. They are thrown into it. Why so much labor? These great masses of masonry might surely have been built into a temple for the Lord. Here they come, still more, and still more, and still more for many a year, and all seems lost and thrown into the sea. It is the foundation of God's causeway through that sea, and blessed is that man that shall make the lowest block of it. Though he seem to be lost, lost only is he to our sight; he hath achieved his purpose, and that purpose shall rise above the waves of obscurity, till we shall see and wonder at what the Lord hath done.

Christ does not teach us to pray for impossibilities; He puts prayers into our mouths that can be heard and answered; but certainly this is a great prayer, a very big prayer. Can earth ever impinge on heaven? Is not it far off, a drifted planet, that has got out of place altogether? Is it not swathed in the dreariest mist? Can any of these swaddling bands be taken from it? Can Thy will, O God, be done on earth as it is in heaven? It can be and it must be, for a right prayer is ever the shadow of a coming blessing.

It was so once; it will only be going back to the good old times which ended at the gate of Eden. There was a day when you could scarce know any difference between earth and heaven, for God was in Paradise with Adam, and Adam was in Paradise with God. All things were rightly ordered there, nor had the trail of the serpent as yet defiled anything; heaven and earth sang to the same tune, the hallelujah of the morning and of the evening. We are not going to institute a new order of things. We are only to bring back the old. History shall gloriously repeat herself, and there shall yet on earth be a perfect world with perfect omnipotence, and righteousness shall look down from heaven and behold it with complacency. It will be so at the last.

They do God's will in heaven universally, without making a selection. Here men pick and choose—take this command to be obeyed, and lay that commandment by as non-essential. And we are all tinctured, more or less, with this odious gall. There is something that we like to do, and therefore we do it. There is some other duty that is hard, and therefore we try to forget it. Oh, it should not be so, but, constantly, from the first dawn of our spiritual being till we lay down our body and our charge, we should be doing everything which we see to be the will of the Lord.

Oh, to do what God bids us, as God bids us, on the spot, and in the moment!

"Ours not to reason why,"

or ask a single question, but to say with Esther, "If I perish, I perish, but I will go in unto the king." If it be for my country, for my God, I will sacrifice myself right readily without a moment's delay, even as they would do in heaven if such work were asked of them.

I do believe there are some respects in which this world hath a preference above the heavenly state in this doing the will of God. Oh, that we were but better men, and we might make the saints above envy us! If we did but live as we should live, we might make Gabriel stoop from behind his throne and say, "I wish I were a man;" and make even the glorified wish that they could take part in that supreme conflict which is to-day carried on against the powers of death and darkness.

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By Joseph Sanderson, D.D., New York.

July 6, David King Over All Israel.—II. Sam. v., 1–12. **1884.**

Saul had been dead about seven and a half years. During this time David had been reigning as king over Judah at Hebron. Israel all this time was in a forlorn, distracted condition. There was no one capable of taking the lead. At this juncture all the tribes of Israel showed a wonderful unanimity and enthusiasm in asking David to be their king.

I. The reasons assigned for this. Vs. 1–5. David was their blood relation, v. 1; David had shown himself a competent leader, v. 2; God had declared it was His will, v. 2 (See I. Sam. xvi., 1–12). The general assembly of the nation negotiated with David (v. 3). A contract was made defining the duties of king and people. It was a religious contract. God's blessing is required for the success of all undertakings, great or small. God is the real sovereign. David was here anointed king for the third time. (See I. Sam. xvi., 13; II. Sam. ii., 4.) David had been twenty years on his father's farm; had ten years of trial and discipline, and was seven and a half years king over Judah. Each position fitted him for the succeeding one. His faithfulness in each was manifest and procured for him each time the enlargement of his sphere. When God has a great work for a man to do He prepares him for it by long discipline. Thus each is fitted also for his own place in the New Jerusalem. A great national feast was

made for three days. (I. Chron. xii., 23-40.) Probably David then composed Psalm 133.

II. The capture of Jerusalem. Vs. 6–10. The old fort Jebus had been hitherto held by the original inhabitants of Canaan. It was built on two hills—Zion and Moriah. David fixed on this place as his future capital. Its position near the boundary of two tribes, Benjamin and Judah, was likely to cement the relationship of these tribes. It was central. It was an excellent military post, and was under the protection of David's own tribe. It was chosen under divine direction. (Deut. xii., 5-21; I. Kings ii., 36; Ps. lxxviii., 68.) It became the sanctuary as well as the capital of the kingdom. Zion was the name of the southern and loftiest mountain in Jerusalem—for many years the resting-place of the ark—and the title for Jerusalem as a holy city. It is supposed that the fortress was captured by an entrance through a subterranean watercourse, and that David offered to make the leader of the successful attack commander-in-chief. The Jebusites were so satisfied of its impregnable character that they thought it could be defended by the blind and the lame (v. 8). Worldly men often rely upon that which will not avail in trial. David took it, dwelt in it, fortified it and prospered. He had activity, increase, heavenly benediction. The secret of all was, the omnipotent God was with him. David had served God, and God honored and favored him.

III. David's palace and prosperity. Vs. 11, 12. Tyre was about one hundred miles north of Jerusalem, the language of the inhabitants similar to that of the Israelites, and it depended on Palestine for its supplies of wheat and oil. It was celebrated for its commerce, mechanical skill and wealth. Its king wished to be on good terms with David, sent messengers to congratulate him, and to open a friendly commerce. The best timber for a house was sent, and a house was built for David, its construction taking several years. The world is made to contribute to God's Church. David was observant of God's favor, gave Him the glory of his prosperity, acknowledged that God had not done this for his sake but for the sake of His people. God desired to make His people conspicuous and strong. Thus Christ's kingdom also is enlarged. From small beginnings, through many trials, but always by peaceful weapons, it goes forward conquering and to conquer, until the Coronation Hymn shall be sung by the myriads of earth:

"Bring forth the royal diadem,
And crown Him Lord of All."

July 13, **The Ark in the House.**—II. Sam. vi., 1-12. **1884.**

Israel united, a God-appointed capital won, the ancient worship must be restored. David had a house in Jerusalem, but he must have the ark there if he would have Jerusalem the city of God. The ark had been about seventy years away from the tabernacle, its appointed place—in battle, in the temple of Dagon, at Kirjath-jearim and at Nob. The king must have it in the innermost chamber of the tabernacle again.

I. The ark brought from Kirjath-jearim. Vs. 1–5. The bringing of the ark home a grand occasion. There must be a great religious pageant—a representative assembly for all Israel—30,000 men were chosen as an escort. The ark had been at Kirjath-jearim, nine miles northwest of Jerusalem. Over that ark and between the cherubim God manifested himself; from that at times he spoke. Here atonement once a year was made by the high priest. The ark was the centre of religion to the Jews and the symbol of the great truths of salvation. They should not have set it on a cart, but the Philistines had done this (I. Sam. vi., 7), and evil example is easily followed. It should have been carried by the staves on the shoulders of the Kohathites. David should have known the law. We may do right things in a wrong way. As it was "brought out," the well known shout might have been given. (Ps. lxviii., 1; cxxxii., 8.) There was great rejoicing. David and all Israel joined. Various kinds of instruments were used. It was a season of religious revival.

II. Uzzah's sin and its consequences. Vs. 6–11. Rejoice with trembling, as disaster may soon come; sin mingles with our worship. The site of this threshing-floor is uncertain. Even the Levites who bore the ark had no right to touch it. It must be carried by poles. One error leads to another. A wrong mode of carriage led to a stumbling of oxen, a rash act and an awful penalty. V. 7. God hates sin and must punish it. The ark as the symbol of God's presence (I. Sam. iv., 7) could not be looked at (Num. iv., 20; I. Sam.

vi., 19.); could not be touched without peril of life. It was covered up by Aaron and sons (Num. iv., 15, 20) and committed to the Kohathites, who were not to look in to see the holy covered things, and the ark was to be carried on staves on their shoulders. How God smote Uzzah we cannot tell. It was a significant punishment. Uzzah's punishment was an appeal to the king and people who had forgotten the law. God is specially jealous of His honor at the inauguration of a new era in religious worship. The Jewish ritual required strictest obedience. The lesson taught was the unapproachable majesty of the holy God. Uzzah as an individual was without excuse, and as a Levite he ought to have known the law, and especially, as a custodian of the ark, long familiarity ought not to have bred indifference; as a religious teacher he ought to have been a shining example. V. 8. David should have planned for the proper mode of the ark's removal and he should not have been displeased when God punished the sin. V. 9. He ought to have had a reverent fear all along. A servile fear is unbecoming a good man. V. 10. David changed his plans and had a revulsion of feeling towards the ark.

III. The ark of God in the house. Vs. 10–12. Obed-edom was of the family (II. Chron. xiii., 13) which was originally appointed to carry the ark from place to place. Obed-edom had true courage. Even God's justice is lovely to an honest and faithful heart. V. 11. Obed-edom kept the ark long enough for the lessons of the punishment to be considered and for David to study the ritual. The ark showed it could be a savor of life unto life as well as of death unto death. But God pays liberally for His lodging. Obed-edom was blessed in this as in other ways; his children and their children increased until there were sixty-two vigorous men in high repute among the people. He was made also the honored keeper of the door of the tabernacle in which the ark was afterwards deposited. True religion in the home binds the family together, cultivates a loving, happy, unselfish disposition, sanctifies and makes pure home labors and joys, destroys bad passions and actions, brings God's blessing on all we do, tends to outward and temporal prosperity. Facts show that religion in the heart, home, community, nation, is an unspeakable blessing in each. It makes home life a miniature of heaven.

IV. The ark of God brought to Jerusalem. V. 12. Obed-edom's experience convinced David that it was dangerous to disobey God, and the greatest blessing to have God's manifest favor. It was right to attribute Obed-edom's prosperity to God's gracious presence and not to his own talents. David had showed littleness of faith and now possibly a little selfishness. He now, however, had the ark removed to Jerusalem in the mode appointed by God. The procession is described in I. Chron. xv., 25. The song sung on the occasion is given in I. Chron. xvi., 18–34, and Ps. cv. The 24th Ps. it is thought was composed for this occasion also. It was the turning-point in the history of the nation. Personal appeal (Rev. iii., 20).

July 20, **God's Covenant with David.**—II. Sam. vii., 1–16. **1884.**

The ark, though brought to Jerusalem, had only a temporary or provisional abode prepared for it. As the people of Israel were permanently settled in Canaan, it was only becoming that a permanent place should be prepared for the ark.

I. David's desire to build a house for the Lord. Vs. 1–3. David was at peace and dwelling quietly in his beautiful house of cedar in Jerusalem. He thought of God's goodness to him. How different his thoughts from those of Nebuchadnezzar. He was in a palace; God's ark in a tent (Sam. iv., 29, 30). He must do something to honor God who had so honored him. As our riches increase our liberality to God's cause should increase. David expressed his views and feelings to an old friend and to a good man. Nathan concurred confidently without consulting the Lord. Good men are sometimes mistaken when mere feelings only are consulted. The result showed that Nathan had neglected duty and given wrong advice.

II. The Lord's message to David. Vs. 4–11. God interposes immediately—reverses Nathan's advice and assigns the reason. God sends through Nathan, honoring His prophet. God honors David in calling him His servant, but will not permit him to build a house for the Lord, *for the following reasons:* The time had not fully come—David's house not yet fully established (v. 6). Because David had shed much blood and made great wars (I. Chron. xxii., 8; xxviii., 3), God's temple was to be an emblem of peace. But God honors the noble desire of David's heart and gives the promise of an eternal kingdom

through the descent of Messiah from Him. While his people were unsettled, God was content to have with them a moving tabernacle and did not request any of the rulers to build Him a permanent abode. God recites what He had done for David, and all was done to establish "a house," or royal authority in Israel, in David's family. David's life was a plan mapped by God, the outlines of which God here points out to him.

III. The promise that a temple should be built by David's son. Vs. 12, 13. God's past mercies having been detailed by Nathan, the prophet reveals the future to David. David's son, Solomon, will be elevated to the throne, will be succeeded by his descendants and in Christ the prophecy will be fully fulfilled. Solomon, the man of peace, would build the temple where God would specially dwell and manifest Himself. The denial of our desires may lead to larger blessings.

IV. Promises to David's descendants. Vs. 14–16. "I will be his father." This is true of Solomon, of Christ, and of every child of God. No promise could be better. Children must be obedient or they will suffer correction. The seed of David was chastened for its sins and when the earthly throne through apostacy became extinct, Jesus Christ was born of the seed of David after the flesh, to raise up the throne of David and to establish His kingdom forever. This promise culminated in the Messiah who lives for ever and of Whose kingdom there shall be no end. Christianity to-day governs the civilized world. The promise to David is being fulfilled. God's kingdom is certain to triumph, and to endure for ever. The thanksgiving of David at the assurance of Jehovah is an indication of his ready acquiescence and of the goodness of his heart. Let it be ours to add a glad Amen.

July 27, Kindness to Jonathan's Son.—II. SAM. ix., 1–13. **1884.**

David had probably been reigning in Jerusalem seven or eight years and his pressing wars were over, when he began to look into the domestic affairs of his kingdom, and his kindly, grateful nature asserts itself.

I. David's inquiry for any of the house of Saul. Vs. 1–4. Saul's sons were all slain at the battle of Gilboa, and only one, the lame son (II. Sam. iv., 4) of Jonathan, remained. David made it his business to do good. The seeds of friendship sown by Jonathan now produce fruit. An old servant supplies the information. Every sphere in life supplies its opportunities for usefulness. David could hope for no practical returns from a poor, lame creature; but he is actuated by a godlike spirit and acts upon the information obtained.

II. David's interview with Jonathan's son. Vs. 5–8. Jonathan's son's home was somewhere east of the Jordan, but David sent a messenger there who brought poor lame Mephibosheth to David in his palace in Jerusalem. The poor lame youth prostrated himself in humble reverence. David's kindly words and treatment are worthy of all imitation. He calls the poor lame man by name, tells him not to be afraid, and that for his father's sake, he will restore to him all his family estates and have him sit always at his own table. Mephibosheth is humble, "a dead dog" (v. 8), is an object of universal loathing and contempt, overpowered with David's assurance, and grateful. Imagine the scene. The more deeply we feel our unworthiness, the more humble, and grateful we should be.

III. David's favors shown to Jonathan's son. Vs. 9–13. Ziba, Saul's old servant, had fifteen sons and twenty servants, which would form a retinue for this prince. This Ziba was made the steward of Saul's estate, now restored to Jonathan's son. This was necessary, to have the estate properly administered and provision made for the maintenance of Mephibosheth suitable to his rank. His family and household had to be supported, though he himself was a permanent guest at the king's table. In the East men do not sit down at table with their wives and children. David was requited afterwards for this kindness (chap. xvi., 1–4). Jonathan's name and memory were perpetuated through Micha. See the importance of being good and kind, not only for our own sake, but for the sake of our relatives. Our friendship should be like David's—enduring, outliving ill-treatment, generous, and seeking opportunity for doing good, expressing itself in deeds, going towards the weak and unfortunate, trustful, like Christ's to us, and shown to God's children from love to Him.

"What a friend we have in Jesus!" Though exalted, He thinks of us, seeks us out, finds us in a low, helpless condition, sends for us, invites us to His palace, meets us with encouragement and wel-

come, honors and loves us because of His love for us, restores the possession we had forfeited and invites us to a seat at His table. Surely He deserves our love, gratitude and service.

Care For the Young.

By Bishop W. F. Mallalieu, D.D. (Methodist Episcopal).

The hope of the Church is in the young. This has always been true; it always will be true. Neglect the children and youth, and the Church will diminish in all its vital forces. Care for them, and we may expect to see the principles of the Gospel spread abroad and prevail. There are those who think that it is only necessary to amuse the young, and so make the church attractive on the same principle that the ball-room and the theatre are made attractive. The range of one's observation must be very limited indeed who has not learned that the Church will fail in every attempt at competition in these matters. The nature of youth is in sympathy with worldliness, and, in its unregenerate state, is not so susceptible to spiritual influences, as it is to the carnal and sinful. The world, in its pleasures, appeals to the sinful nature, and finds an ally in every youthful heart. In so far as the Church appeals to the frivolous and sinful tendencies of human nature, it loses its hold on the conscience of the young, destroys its influence for good, covers itself with shame in the eyes of all thoughtful persons.

The question is constantly presenting itself to the persons most deeply interested in the cause of God, as to how the young shall be reached and saved; how they shall be saved from the evil that is in the world. The Pilgrim Fathers were driven out of England by the hand of persecution. They found refuge in Holland, where they might have remained, for they were perfectly safe from the hand of the oppressor. But they left Holland and made the passage of the Atlantic, and fixed their home in the wilderness. And the great reason why they did this was, because they saw that their children were being corrupted by the ungodly influences and society which surrounded them. There is no longer any wilderness into which Christians may flee with their children. They must live in the towns and cities of this land, with all the vile and godless influences so common in modern society. There is no form of sin which does not put on some sort of fascinating garb, and stand at the corners of the streets to allure with plausible words the susceptible youth who pass along.

It will be seen more and more that these facts make it the imperative duty of all Christian people to labor for the salvation of the young. The home influences must be especially cared for. Father and mother must unite, and pray, and labor for the children's conversion. Christian nurture is an all-important factor in the work of caring for the young. Day by day the seeds of holy thought must be implanted in the mind, evil inclinations must be repressed, the way of truth and righteousness must be shown, both by precept and example, while all this time the idea of definite, intelligent, personal consecration to the service of God, and the necessity of the converting grace of God, must be held up before the mind of every child.

One reason why the Methodist Church has been so attractive to the young people, is because of the warm, sympathetic forms of religious service which have prevailed in our social meetings. Tens of thousands have thus been won and held and saved. And this indicates the fact that we should not depart from the old ways in this respect. But we cannot have these attractive services unless we have in the members of the Church an experience of salvation which fills their souls with holy joy, and sends the songs of gladness up from their overflowing hearts, to find expression in their rejoicing lips. The joy of the Lord is the strength of all His saints. If the young see the manifestations of this joy, they will feel drawn to the source whence it springs. Holy, happy Christian men and women can present religion in such a light to the young that they will feel drawn with an almost resistless force to the cause of the Lord Jesus Christ.

But this is not all that ought to be done,

for surely there ought to be something besides purely religious meetings for our young people. The social and mental needs are imperative, and it must be within the scope of the legitimate work of the Christian Church to supply these needs. It is time that good men and women should give their attention to these things. This work must not be left to worldly and backslidden professors of religion. The best, the most perfectly consecrated, those most fully saved, must not stand aloof and leave these obvious duties to others. They can and they must make themselves a necessity to the young. They ought to reach out to them a warm and earnest grasp of the hand; they ought to make them feel that they have a deep and tender interest in all that concerns their real welfare. This will make these most devoted Christians what certainly they ought to be, the nursing fathers and mothers of the Church. Thus the best spiritual forces of every community will be actively and constantly engaged in caring for the young, and the results will surely appear in the development of a style of youthful Christian experience full of hope for the future.—*Christian Witness.*

MISSION FIELDS

Address of the Methodist Episcopal Bishops to the General Conference.

[*Important Extracts.*]

STATISTICS.

The statistics of 1883 show 11,349 travelling preachers, 12,026 local preachers, and 1,769,534 members and probationers, being an increase in four years of 69,232 members. While this increase in numbers is not equal to that of the preceding quadrennium, it is, under the circumstances, encouraging. The minutes also show that during the same period there have died 654 travelling preachers and 88,891 members. These added to the reported gain show the accessions to the Church during the quadrennium to have been 158,787.

MATERIAL AND SPIRITUAL PROGRESS.

The material interests of the Church have been greatly prospered. New church edifices have been erected in all parts of the country, and many existing properties have been greatly improved. In 1879 there were 16,955 churches and 5,689 parsonages, valued together at $70,955,509. In 1883 the minutes report 18,741 churches and 9,815 parsonages, valued together at $79,238,085. We are gratified to be able to say that throughout our borders great success has attended the efforts of ministers and members to liquidate church debts. Especially has this been the case in our larger cities.

We have cause for gratitude to the great Head of the Church for the revival spirit which has been abroad in many parts of the work. Some revivals have been of very marked character, evincing the presence and power of the Holy Spirit in these human instrumentalities for the salvation of men. The Church has need constantly to remember the words of its divine Founder, "Without Me ye can do nothing," and likewise to have the implicit faith of the chiefest of the apostles as expressed in the exultant words, "I can do all things through Christ which strengtheneth me."

SUNDAY SCHOOLS.

The circulation of our Sunday-school papers has remarkably increased; Sunday-school requisites of the first order have been greatly multiplied; Sunday-school institutes have raised the standard of Sunday-school instruction; and the number of children and teachers has increased during the last four years to 1,932,926. We note also with great pleasure, that during the last quadrennium more attention has been given to Bible-classes for adults, and we trust that this Conference will recommend that more attention be

given by the pastors and Sunday-school superintendents to this department of the work.

EDUCATION.

The statistics of our educational work show in the entire Church ten theological institutions, forty-five colleges and universities, sixty classical seminaries, eight female colleges and seminaries, and nineteen schools of high grade connected with foreign missions. In these institutions the value of the buildings and grounds is estimated at $7,594,640; the amount of endowments is $7,031,176; the number of teachers, 1,409; students for the last year, 28,621, with an estimate of students since their beginning of 414,518. Upon these grounds and buildings an estimated debt remains of $592,476, the chief part of which rests upon a few colleges and seminaries. That this debt may be wholly removed during this centennial year is devoutly to be wished.

FREEDMEN'S AID SOCIETY.

Under the vigorous administration of the Freedmen's Aid Society, help has been extended to a large number of institutions in the Southern States, chiefly for the education of colored young men and women. The progress of the work of the society during the quadrennium has been very remarkable. Several valuable new buildings have been erected.

MISSIONS.

All our missions have been maintained in working order, and some of them have been exceedingly prosperous. Our work in China comprises one annual conference in Southeastern China, and three distinct missions located respectively in North, Central, and West China; that of West China having been established since the last General Conference.

By means of munificent special contributions the educational work in Japan has been greatly enlarged. In India and South India there has been a steady increase of members. The work in Europe, especially in Germany and Switzerland, and in Sweden and Norway, has developed into efficient and energetic annual conferences, and the conference of Italy is also promising, though yet comparatively young and small. The mission in Denmark has maintained its position with encouraging enlargement, while the missions in Mexico and South America give signs of great promise for the future.

The Woman's Foreign Missionary Society has been a faithful and successful co-worker in the foreign field. Its income has steadily and largely increased from year to year. It has efficient workers in nearly all the foreign missions; has sent capable medical missionaries to India, to China, and to Japan, and is about establishing a paper designed more especially for the women of India.

Within the last four years a "Woman's Home Missionary Society" has been organized, having its centre in Cincinnati. Its object is to furnish teachers and found industrial schools for the women of the Southern States, Utah, and elsewhere.

CHARITY.

An increasing spirit of liberality has also shown itself in the establishment of charitable institutions. Homes for the aged have been established in New York, Philadelphia and Baltimore, chiefly through the untiring labor of the active women of the Church, and the collections made by them in comparatively small amounts.

PUBLIC MORALS.

On the moral questions of the day the tone of our periodicals has been earnest and uniform. Especially have we been gratified with the fact that in all parts of the Church our ministry and membership, with scarcely an exception, have been firm and aggressive in their devotion to the cause of temperance. In the great struggle for prohibition which has occurred in some of the Western States, the position of our people has been one of unyielding devotion to the principles of constitutional prohibition. While we may have lost a few members by the firm attitude of the Church, we have no doubt that our high position will be maintained in the future, and that the Church will continue to oppose all forms of intemperance until legal sanction of the evil shall be removed from the statute books of all our States.

We view with alarm the laxity of the laws in many of the States on the subject

of divorce, and fear that the sentiment of the Christian people of the country is not up to the standard demanded by the Holy Scriptures on this subject. We ask the attention of the General Conference to the expediency of more stringent regulations in regard to the solemnization of the marriage of divorced persons; and also to the importance of making some distinct utterance on the prevalence of the terrible crime of polygamy in our Territories.

THE SUCCESS OF THE CHURCH.

The success of the Church must ever depend, 1st, upon an earnest, indefatigable, and consecrated ministry; 2d, upon a devoted and actively co-operating membership; 3d, upon the rich baptism of the Holy Spirit which God has promised to His true servants. We have reason to thank God for the efficient ministers whom He has raised up and given to His Church—men consecrated to His service; and we believe that no class of men in the world have given clearer proof of devotion to the cause of Christ than the great body of our initerant ministers. Our observation is that, where the ministry is holy and aggressive the churches prosper, whether in our rural districts or in our cities; but when men remain in the ministry simply to retain positions and to receive support and mechanically perform the duties of their office, our churches fail.

BE CIRCUMSPECT.

You have come to a time when great carefulness and great wisdom are demanded. We are sure that you will diligently apply yourselves to prayer for the light and help which come alone from God, and without which there can be nothing wise or strong or good. The eyes not simply of the assembled or passing crowd of the city in which you meet are upon you, but the eyes of our entire Church throughout the world, and of sister Churches, and of the nation and nations as well.

We are, dear brethren, most sincerely and affectionately your brothers and fellow-laborers in the Gospel of Christ.

Matthew Simpson, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Henry W. Warren, Cyrus D. Foss, John F. Hurst.

PHILADELPHIA, May 5th, 1884.

Mission Work in South Africa.

BY WILLIAM JOHNSTON, D.D. (PRESBYTERIAN), BELFAST, IRELAND.

No. I.

"Ethiopia shall soon stretch out her hands unto God." It is now well nigh 3,000 years since David wrote the promise contained in these words for the psalmody and the faith of Israel. South Africa, long accursed, neglected, and oppressed, is at last attracting the attention and sympathy of the Christian Church, two noble men—Moffat and Livingstone—both sprung from the working-classes, having been specially honored of God in leading the vanguard of missionary effort on behalf of the sable sons of Ham. The Continent of Africa stretches 5,200 miles from north to south, and 4,600 miles at the extreme points from east to west. It embraces an area of 11,500,000 square miles, and is three times larger than the Continent of Europe. It is divided into five sections, Northern, Southern, Eastern, Western and Central Africa. Southern Africa is that section which lies south of the Equator. It is subdivided into Cape Colony, Natal, the Orange territory, the Transvaal, and a number of independent States. Cape Colony alone is six times larger than England. It was discovered by the Portuguese in 1486. It was colonized by the Dutch in 1652. It was taken by the British in 1806, and it is at present under the control of a local Parliament, with an English Governor resident at Capetown. Throughout Southern Africa the European residents are chiefly Dutch, English and Scotch, whilst the colored population of the Cape Colony are either Malays, Kaffirs, or Fingoes. The Malays are Mahometans from India. The Kaffirs are the aborigines of the country; they live in tribes, and are intensely anxious to preserve their freedom and territory from the aggressive grasp of the white man. The Fingoes form the lowest section in the community, and, as the laboring class in the colony,

are "the servants of servants." The spirit of caste pervades the whole colony. The white men and the colored population are distinct and separate in their social status, their domestic dwellings, and their religious worship. The white man is the master and the colored man the servant, and, owing to this marked difference in race, religion, language, and habits, a separate Church organization is as much required for the natives as for the colonists. One aim of missionary enterprise, therefore, is now to provide a native ministry for the colored population. The various sections of the Christian Church are nearly all represented in South Africa. We found the Dutch Reformed Church, the Presbyterian Churches of Scotland, the Episcopal Church, the Wesleyans, the Independents, the Baptists, and the Roman Catholics all actively at work trying to educate the natives according to their light. In Africa, as at home, the education question occupies a prominent position, and the efforts of the Church are sustained by the funds of the State on much the same system as in England. The oldest Church in the colony, and the most influential, is the Dutch Reformed. It is Presbyterian in its organization, and has about 180 congregations, some of which are so large as to number 1,200 members. Holland, once remarkable for its evangelical testimony to the truth as it is in Jesus, has unfortunately fallen under the pernicious influence of Rationalism. The Church in the colony suffered from this evil as well as the Church at home. Spiritual apathy took the place of Christian activity, and although the members of the Dutch Church were provided with the means of grace, but little was done for the evangelization of the colored population. A blessed change, however, has passed over the Dutch Church in South Africa, and this has, under God, been mainly effected by a devoted Christian minister—the Rev. Andrew Murray, of Wellington, who bears one of the most honored names in the colony. Mr. Murray is himself the son of a Dutch minister, and is one of a family which has given five worthy sons to the ministry, and four daughters, clever, cultivated women, who have been married to four other ministers, and made their dwellings models of Christian homes. The position and work of Mr. Murray in the Dutch Church are somewhat similar to those of the late Dr. Cooke in the Synod of Ulster. In order to guard the colony from the Rationalism of the home Church, Mr. Murray carried the appointment of a Theological Committee, before which all ministers must appear for examination on their religious opinions before they can be received or ordained as pastors in South Africa. In the beautiful little town of Stillenbossh a well-equipped college, with a full staff of professors for the undergraduate course and for theology, is at work, educating an evangelical ministry for the Dutch Church in the colony; and Mr. Murray has just built and furnished a fine college at Wellington for the education of a native ministry for the colored population. I had the privilege of visiting both these institutions, and of being introduced to the professors and to Mr. Murray, who by common testimony has done more for the cause of Christ in the Dutch Church than any other man in Africa. The whole course of the education given in these seminaries is based on Bible truth, and the aim pervading all the arrangements is the conversion of the students and pupils to Christ, and the formation in each and all of a high Christian character as the basis of happiness and usefulness in after life. I may mention that the Dutch Church, since its revival, has already organized some ten congregations or mission churches for the colored population, and that these churches, with their pastors, have a distinct and separate organization, acting under the supervision of the parent Church, but without any participation in its courts or government. The opening of the native college at Wellington in May last marks a new departure in missionary life and labor on the part of the Dutch Church, and it is a matter for profound gratitude that the spirit of the Synod of Dort and the evangelical theology which made Holland what it was in the days of William the Silent is once more the guiding principle of her daughter Church in South Africa.

Christian Edification.

The Benefits of Tribulation.

By O. W. Willits, D.D. (Methodist Episcopal), Louisville, Ky.

The epistle to the Romans is as imperial as the name it bears. In it Paul points out the benefits that flow into the soul through faith in the mediation of Christ. The immediate effect is peace. Believers are not only forgiven for Christ's sake, but admitted into the favor of God, there to abide, "wherein they stand and rejoice in hope of the glory of God." But Christians have trials, yet faith enables them to glory in tribulation. They have their song in the night of trial and their silver lining to the darkest cloud.

Christians glory in tribulations because their tendency is to make them more humble. Man is by nature a poor, proud creature. Nothing humbles like affliction. Paul, lest he become exalted, had a thorn in the flesh; Job had his trials; Manasseh was afflicted; all become humble, and in God's sight humility is a grace of greatest price.

Christians glory in tribulations because they furnish the soul with matter for most importunate prayer. Prayer is so ennobling and yet so neglected. It is most precious when we are burdened. Trouble drives the soul to God. Christians glory in tribulations because they endear the Scriptures. We cannot fully appreciate the Word of God without trials. A large part of it is addressed to His children in affliction. The nights of affliction, bring out the stars which are unseen in sunshine. When the angel of death enters the house, how precious becomes God's Word. Believers glory in tribulations because they increase their stock of valuable experience. Tribulation worketh patience, patience experience. An experienced Christian is a tried one. Yes, he can glory in the tribulations that have made so rich an experience. Christians glory in tribulations because they wean the soul from the world and make it more heavenly-minded. How our souls cling to earth. God gives us trials to help us break away. Lastly, Christians glory in tribulations because they will doubtless make heaven the sweeter. Heaven would not be what it will be to the child of God were he not prepared for its enjoyment by the chequered scenes of this life. God gives us every good by contrast! Hunger, food! thirst and drink! labor and rest! the desert and Canaan!"

Influence of a Holy Life.

By Horatius Bonar, D.D. (Presbyterian), Scotland.

Our power in drawing men to Christ springs chiefly from our personal joy in Him, and the nearness of our personal communion with Him. The countenance that reflects most of Christ, and shines most with His love and grace, is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature love and creature beauty.

A ministry of power must be the fruit of a holy, peaceful, loving itinerancy with the Lord. Oh, how much depends on the holiness of our life, the consistency of our character, the heavenliness of our walk and conversation! Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call; how strong the motive to spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth, and formality!

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this; his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks

with God reflects the light of His countenance upon a benighted world; and the closer he walks, the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuses tranquility around. One who walks with God receives and imparts life whithersoever he goes; as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every side, and making the barren wastes to blossom as the rose. His life is blessed, his example is blessed, his intercourse is blessed, his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.

Hindrances to Growth.

By Rev. J. H. Meek (Methodist).

One of the great obstacles and hindrances to spiritual growth in the churches of to-day, as we believe, is the introduction and continuance of church festivals, fairs, Christmas-trees, etc. These are quite common at the present time, and so is formality in worship, coldness and lukewarmness in the Church; and, in many places at least, spirituality is at a low ebb.

The great need of funds for different purposes in the Church, often prompts those in charge of raising them, to adopt doubtful plans, and such as have a deleterious effect upon the Church and Christianity. These methods are injurious for the following reasons:

1. To be a success, financially, the Church must conform to the world, to attract the people of the world, and thereby get their money. Worldly amusements are introduced, and to make it appear somewhat religious, they are termed "innocent amusements." The Church is enough like the world already, without any further advances in that direction. At such places, and under such circumstances, and very often in God's own temple, which has been solemnly dedicated to Him, there is frivolity, gayety, and impiety displayed in a high degree, and some among those who have been possessed of spiritual life before the introduction of such methods are soon overcome by the chilling and worldly influence that has surrounded them, and instead of winning the world to Christ, the world has won them. The loss to the Church in spirituality by these means is much greater than the gain in dollars and cents. But the plea is made we must do something. So the saloonist says in defence of selling liquor to provide for his family. The Church must lower her standard, and too frequently does do it, to take the world on board with her to secure revenue. One of the greatest mistakes our country is making, is in authorizing or permitting the sale of intoxicating liquors for the sake of the revenue accruing therefrom, whereas, it is a well-established fact that the evils resulting from their sale and use are a hundredfold greater than the benefits derived. To consider it even in a financial point of view, this country loses ten dollars where it gains one by this unwise procedure. And so it will be with the Church if she adopts and continues such unwise, irreligious methods of raising funds for any purpose.

2. It discourages and prevents the enforcement of the gospel plan of giving. It is not so much for the glory of God as to have a "good time" that induces the people to contribute. "God loveth a cheerful giver." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Professed Christians who adopt and practice the aforesaid methods of raising money, will deteriorate in the practice of prompt, cheerful and liberal contributions.

3. The cost, care and labors of such plans often amount to more than the receipts. The difficulties, envy, malice and hatred arising in their management by persons entertaining different views in regard to their control, continue sometimes from one year's end to another, and instead of living and walking together in brotherly love, are standing aloof from each other, often refusing to commune together at the Lord's table. The existence of the evils herein named, ought to prompt the Church to adopt Scriptural methods and means to secure necessary funds for the advancement of the Redeemer's kingdom on earth.

BEAUTIFUL THOUGHTS

Be not simply good—be good for something.—*Thoreau.*

What we are afraid to do before men we should be afraid to think before God.—*Foster.*

If the end of one mercy were not the beginning of another, we were undone.—*Philip Henry.*

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—*H. Muller.*

I should have been an atheist if it had not been for one recollection—and that was the memory of the time when my departed mother used to take my little hands in hers, and taught me to say, "Our Father, who art in heaven."—*John Randolph.*

Trust Him when you cannot trace Him. Do not try to penetrate the cloud which He brings over you and to look through it. Rather keep your eye fixed steadily on the bow that is on the cloud. The mystery is God's; the promise is yours.—*Macduff.*

Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "It passeth away, for indeed it is but a temporary need." Never suffer your goods to become your God.—*Spurgeon.*

And sure I am that it is better to be sick, providing Christ comes to the bedside, and draws by the curtains, and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford.*

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If sorrow could enter heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for the time spent in neglect of God which might have been spent for his glory.—*Payson.*

We should carry up our affections to the mansions prepared for us above, where eternity is the measure, felicity the state, angels the company, the Lamb the light, and God the inheritance and portion of his people forever.—*Jeremy Taylor.*

By shaking the magnetic needle you may move it from its place; but it returns to it the moment it is left to itself. In like manner, believers may fall into sin; but no sooner do they wake to reflection than they repent, and endeavor to mend their ways, and resume a life of godliness.—*Gotthold.*

The hiding-places of man are discovered by affliction. As one has aptly said, "Our refugees are like the nests of birds: in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—*J. W. Alexander.*

Prayer is the preface to the book of Christian living; the text of the life sermon; the girding on of the armor for battle; the pilgrim's preparation for his journey. It must be supplemented by action, or it amounts to nothing.—*Phelps.*

Christ is the great central fact in the world's history; to Him everything looks forward or backward. All the lines of history converge upon Him. All the march of providence is guided by Him. All the great purposes of God culminate in Him. The greatest and most momentous fact which the history of the world records is the fact of His birth.—*Spurgeon.*

The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things, or the eternal laws which determine their destinies.—*McKinley.*

"We would see Jesus!" Not displays
Of glittering gems of thought,
Nor splendid literary lore,
Nor works that man hath wrought,
If these shall hide His glorious face,
If these His love conceal.
O take the gilded charms away;
Let Christ His love reveal.

I look upon the doctrine of grace as my Lord's garments, and they smell of myrrh, and aloes, and cassia. I look upon His precepts as His scepter, and it is a rod tipped with silver, and I delight to touch it and find comfort in its power. I look upon the gospel ordinances as the throne upon which He sits, and I delight in a throne of ivory overlaid with pure gold; but oh, His person is sweeter than His garment, dearer than His scepter, more glorious than His throne; He himself is altogether lovely, and to love Him is the very heart's core of true religion.—*Spurgeon.*

15. Christ's Two Natures.—JOHN x., 30.

The picture produced in the stereopticon is fuller, rounder and more natural than the same picture seen without the use of that instrument. But to produce the stereoscopic picture there must be two pictures blended into one by the use of the stereopticon, and both the eyes of the observer are brought into requisition at the same time, looking each through a separate lens. Thus Christ is only seen in His true and proper light when the record of His human nature and the statement of His divine are blended. It is a flat, unfinished Christ with either left out. But it is as seen in the Word, with the moral and mental powers of our being both engaged in the consideration, and thus only, that we get the full and true result.

16. Incidental Results.—JOHN xx., 8.

It is told of Thorwaldsen, the Danish sculptor, that when he returned to his native land with those rare works of art which have made his name immortal, the servants, who unpacked the statuary, scattered upon the ground the straw which was wrapped around the marble works. There were unseen seed in that straw, and soon there were flowers from the gardens of Rome blooming in the gardens of Copenhagen. The artist, while pursuing his glorious purpose and leaving magnificent results in marble, was unconsciously scattering sweet flowers, whose beauty and perfume were to refresh and gladden his native city years after his hand was as cold as the chisel it once so magically moved.

17. Prompt Obedience.—JOHN ii., 5.

A story is told of a great captain, who, after a battle, was talking over the events of the day with his officers. He asked them who had done the best that day. Some spoke of one man who had fought very bravely, and some of another. "No," he said, "you are all mistaken. The best man in the field to-day was a soldier who was just lifting up his arm to strike an enemy, but, when he heard the trumpet sound a retreat, checked himself, dropped his arm and without striking the blow. That perfect and ready obedience to the will of his general is the noblest thing that has been done to-day."

18. Death a Sleep.—ACTS vii., 60.

At the battle of Gaines Mills two brothers were wounded nearly at the same time. They were found by a friend, embraced in each other's arms, talking of home, mother and their love of country. They prayed for each other, for absent friends, and especially for mother. Soon the younger died. The elder, blind from a wound in the face, knew it not, and continued to speak encouraging words to him. Hearing no reply, he said in a pleased way, "Poor little Bob's asleep." It was his last sleep; and in a few minutes more they joined company in that land where the sound of battle will never disturb.

19. Christian Generosity.—MATT. x., 8.

Two ministers, collecting for the London Missionary Society in Yorkshire, had twenty guineas brought to them by a man in low circumstances of life. Doubting whether it was consistent with his duty to his family and the world to contribute such a sum, they hesitated to receive it, when he answered to the following effect: "Before I knew the grace of our Lord, I was a poor drunkard; I never could save a shilling; my family were in beggary and rags. But since it has pleased God to renew me by His grace, we have been industrious and frugal; we have not spent many idle shillings; and we have been enabled to put something into the bank, and this I freely offer to the blessed cause of our Lord and Saviour." This was the second donation from the individual to the same amount.

20. Christian Retaliation.—I. COR. iv., 12.

Francis Xavier at times received, in the prosecution of his missionary labors, the most mortifying treatment. Preaching in one of the cities of Japan, some of the multitude made sport of him. One man, more wanton than the rest, went to him while he addressed the people, feigning that he had something to communicate in private. Upon his approach, Xavier leaned his head to learn what he had to say. The scorner thus gained his object, which was to spit freely upon the face of the devoted missionary, and thus insult him in the most public manner. The missionary, without speaking a word, or making the least sign of anger or emotion, took out his handkerchief, wiped his face, and continued his discourse as if nothing had occurred. By such an heroic control of his passions, the scorn of the audience was turned into admiration. The most learned doctor of the city, who happened to be present, said to himself that a law which taught men such virtue, inspired men with such unshaken courage, and gave them so perfect a victory over themselves, could not but be from God.

MONTHLY SURVEY

The Methodist Episcopal Church has 97 conferences, and includes 25,000 clergy, and 1,850,000 members.

The New York State Sunday School Association held its annual meeting in Oswego, in June. It is estimated that there are 600,000 children in the State who do not attend Sunday School.

The Salvation Army has 749 corps at home and 191 abroad; 444 corps of children. In Great Britain and Ireland it has 846 buildings with seating capacity for 560,000, and buildings abroad with capacity for 190,000 sittings. 13 languages are used in their meetings.

The Indian population of the United States now numbers 263,000, exclusive of the Indians of Alaska who number about 30,000. About 75,000 of them are in the Indian territory; where they are divided into five civilized nations—the Cherokees, Creeks, Choctaws, Chickasaws and Seminoles.

Last year the women of the United States gave $600,000 towards Christianizing the heathen. Of this large sum Presbyterian women gave nearly $200,000, Baptist women, $156,000; Congregational women, $130,000; Northern Methodist women, $108,000; and Southern Methodist women, over $25,000.

The General Synod of the Reformed Presbyterian Church, at its session at Pittsburg, adopted the report of the Committee on Discipline that condemned liquor traffic licensed by the Government and provided for the excommunication of such members as dealt in spirituous liquors or who rented property to tavern-keepers. The last clause met with strong opposition, but after a heated discussion was adopted.

The Legislature of New York amends the Penal Code by holding any person guilty of a misdemeanor who shall sell, give away, exhibit, or offer for sale to any minor child any book, pamphlet, magazine, newspaper, or other printed paper devoted to the publication of, or principally made up of criminal news, police reports, or accounts of criminal deeds; or who shall exhibit on any street or highway within the view of any minor child any such publication.

The population of Belgium, now about 5,500,000 souls, consumes annually alcoholic liquors to the value of 480,000,000 francs, which is 66 per cent. more than thirty years ago. Compared with forty years ago, the number of the insane has increased by 104 per cent., of suicides by 80 per cent., and of condemned criminals by 135 per cent. In 1850 the number of places where alcoholic liquors were retailed was 53,000; it is now 130,000.

The General Assembly of the Presbyterian Church South has a mission Presbytery among the Chickasaw Indians, with a membership of about 1,000, mostly Indians. There are six ordained ministers, all of them full-blooded Indians, with three Indian licentiates under the care of the Presbytery, preaching the Gospel among their people with a view of soon being ordained to the full work of the ministry.

In less than a month, from January 6th to February 5th, the Rev. W. B. Boggs of Cumbum, India, baptized three hundred and twenty Telugus in ten different villages. He says: "A wonderful power attends the preaching of the Word, and great numbers profess faith in the living and true God. In a number of places the majority of the people have believed and have brought their idols to Mr. Boggs, who has dashed them to pieces in the presence of the whole people, proclaiming the Almighty God as the only God and Saviour, and that idols are an abomination in His sight."

The Mayor of Oakland has ordered the revival of the old custom of ringing the curfew bell at nine o'clock every evening, with responses from all the bells on the engine-houses, and the police are ordered to arrest all boys under fifteen years of age that are in the streets after that hour, and to lock them up "The city is interested to a certain extent in every boy living within its limits," he says, "and therefore the city must take cognizance, when necessary, of every boy's proneness publicly to form idle and vicious habits, and the aid of the law should be invoked as far as possible, to compel every boy to eschew all practices that would result in making him a bad citizen."

The sixtieth anniversary of the American Sunday School Union was held at the First Presbyterian Church in Baltimore, May 22d. The President, the Hon. William Strong, LL.D., gave the address of welcome. The summary of mission work from March 1st, 1883, to March 1st, 1884: Schools organized (new), 1,979; teachers in them, 8,681; scholars in them, 71,624; schools aided (not before reported), 1,503; teachers in them, 12,585; scholars in them, 123,590; schools aided (previously reported), 2,902; teachers in them, 17,589; scholars in them, 171,158; Bibles distributed, 6,239; Testaments distributed 9,835; family visits, 31,844; addresses delivered, 8,613. A large number of churches are reported as the outgrowth of these pioneer schools. In the South much attention is given to the spiritual wants of the colored people.

HANDS FULL OF HONEY, and other Sermons preached in 1883 by C. H. Spurgeon. New York: Robert Carter & Brothers, 530 Broadway. 1884. Price, $1.00.

These sermons are marked by the author's well-known characteristics. However weakened he may be in physical vigor by his bodily infirmities, it is evident that his mental and spiritual bow still abides in strength. No reader of his books can fail to be instructed, to be stimulated to a better life and to be impressed with the inexhaustible fulness and variety of God's Word.

INFORMATION AND ILLUSTRATION. Helps gathered from Facts, Figures, Anecdotes, Books, etc., for Sermons, Lectures and Addresses. By Rev. G. S. Bowes, B. A. New York: Robert Carter & Brothers, 530 Broadway. 1884.

This is a very useful and suggestive compilation. Those who are expected to address their fellow-men or children will find in this volume many a feather for an arrow, many facts to substantiate their assertions, and much material that will invest the simplest fact with interest. It has a complete index.

LAUDES DOMINI. A Selection of Spiritual Songs, Ancient and Modern. The Century Co., New York. Price, $2.50.

This is a superb book of praise. Dr. C. S. Robinson, its compiler, has had ample experience and has been eminently successful in similar productions, as more than a million of his Hymnals have been used by the churches. This book is specially rich in hymns of praise to Christ the Lord. Nearly all the great musical composers are represented, and from the fulness of their lyrical and musical wealth this book has drawn to produce a treasury of 650 musical selections, including the best of the old and familiar hymns and standard tunes in common use. The paper, type, binding and style are worthy of the contents, and combine to make the most elegant book of praise it has been our privilege to see.

DAY-DAWN IN DARK PLACES. A Story of Wanderings and Work in Bechwanaland. By Rev. John Mackensie, British Resident Commissioner in Bechwanaland. Cassell & Company, limited: London, Paris and New York. Price, $1.25.

The author has enjoyed ample facilities for becoming thoroughly acquainted with the country and the inhabitants herein described. The interior of Southern Africa has light thrown upon all its phases of scenery, life and work by the writer, who spent several years among its people as a missionary. How he taught and labored and suffered makes a narrative of thrilling interest.

ROUND THE WORLD. By Andrew Carnegie. 1 vol., small 4to. New York: Charles Scribner's Sons. Price, $2.50.

Another book of travel, but one that really augments the knowledge stored in such books, especially about Eastern lands. It is a charming, racy narrative of whatever enchained the attention of the author as he passed from land to land. The letters gathered into this sumptuous quarto were written in the place which they describe and have all the freshness of a June morning.

THE PRINCIPLES OF WRITTEN DISCOURSE. By Theodore W. Hunt, Ph. D., Professor of Rhetoric and English Language in the College of New Jersey. Editor of Caedmon's Exodus and Daniel. New York: A. C. Armstrong & Son.

In this small volume of 360 pages, Prof. Hunt has compressed the whole philosophy and art of rhetoric. We have seldom read a book which contains so much in so small a compass. It is a treatise not simply to be read but to be studied, and to be constantly consulted as a practical monitor and guide. No one can master the discussions of Prof. Hunt without feeling that he is being instructed by a master in the essential principles of rational thought and its expression. The work is to be recommended as a textbook for the higher classes in schools and colleges. The style of writing employed in it is plain, and reminds one of Aristotle, who, in describing historians, orators and poets, himself disdained ornament, and sought simply to convey instruction as directly and concisely as possible. The language of Prof. Hunt is not that of the rhetorician but of the philosopher of rhetoric; it is not so ornate as we would naturally expect and desire, but some may find this work more satisfactory on account of its unaffected and earnest "plainness of speech."

THE MAGAZINE OF ART ILLUSTRATED, July number. Cassell & Company, limited: 739 and 741 Broadway, New York: Yearly, $3.50; Single, 35 cents.

This is a capital number of this tasteful, artistic Magazine. Where all is excellent, it is almost invidious to specify. But, "The Gladiator's Wife," "The Templer," "The Declaration of War," and the six engravings of Fontainebleau, by R. L. Stevenson, will attract special attention.

THE ENGLISH ILLUSTRATED MAGAZINE, No. 8., May, 1884 (New York: Macmillan & Co.), is on our table. This is the cheapest and one of the best of our illustrated monthlies. Many of the cuts are exceedingly artistic, the articles on subjects both interesting and profitable, and the tendency of the whole is elevating and refining.